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The Lord Is My Shepherd

Healing & Prosperity Thoughts

TO BE USED FROM

SEPTEMBER 20 to OCTOBER 19

Healing: Steadfastly trusting God, I am renewed, I am made whole in mind and body.

AT NINE P. M. EACH DAY CLOSE YOUR EYES AND REPEAT FOR FIFTEEN MINUTES SILENTLY, AND TRY TO REALIZE SPIRITUALLY, THIS HEALING THOUGHT.

Prosperity: Steadfastly trusting God, I am guided, I am prospered, I am blessed with His abundance.

AT TWELVE NOON EACH DAY REPEAT FOR FIFTEEN MINUTES, AUDIBLY AND THEN SILENTLY, THIS PROSPERITY THOUGHT.

UNITY
PUBLISHED MONTHLY BY UNITY SCHOOL OF CHRISTIANITY
Publication, Editorial and Executive Offices:
LEE'S SUMMIT, MO.
Entered as second-class matter, July 15, 1891, at the post office at Kansas City, Missouri, under the act of March 3, 1879. Accepted for mailing at special rate of postage, provided for in section 1103, act of Oct. 3, 1917, authorized Oct. 28, 1922. Additional entry at Lee's Summit, Mo.
SINGLE COPIES 15 CENTS—YEARLY SUBSCRIPTION $1

Unity

Founded in 1889 by Charles Fillmore

George E. Carpenter, Editor

VOLUME 111 SEPTEMBER, 1949 NUMBER 3

The Only Mind

from the writings of

CHARLES FILLMORE

I SAY, "An idea comes to me." Where did it come from? It must have had a source of like character with its own. Ideas are not visible to the eye, they are not heard by the ear, nor felt, nor tasted, yet we talk about them as having existence. We recognize that they live, move, and have being in the realm that we term mind.

This realm of mind is accepted by everybody as in some way connected with the things that appear, but because it is not describable in terms of length, breadth, and thickness, it is usually passed over as something too vague for consideration.

But those who take up the study of this thing called mind find that it can be analyzed and its laws and modes of operation understood.

To be ignorant of mind and its laws is to be like a child playing with fire, or a man manipulating pow-

erful chemicals without knowing their relation to one another. This is universally true; and all who are not learning about mind are in like danger, because all are dealing with the great cause from which spring forth all the conditions that appear in the lives of all men and women. Mind is the one reservoir from which we draw all that we make up into our world, and it is through the laws of mind that we form our life. Hence nothing is so important as a knowledge of mind, its inherencies, and the mode of their expression.

The idea that mind cannot be understood is fallacious. Man is the expression of mind, dwells in mind, and can know more clearly and definitely about mind than about the things that appear in the phenomenal world.

It is only from the plane of mind that one can know truth in an absolute sense. That which we pronounce truth from the plane of appearances is relative only. The relative truth is constantly changing, but the absolute truth endures; and what is true today always was and always will be true.

It does not require scholastic culture to understand mind. Persons who do not even know how to read or write may be very adept in the realm of pure mind. It does not follow that he who talks most fluently about mind knows the most. He may theoretically perceive the underlying principles without realizing their working factors in his own being.

Mind is not language; mind is not formulation. These are outgrowths of mind; they are man's way of communicating to his fellow man the concepts of his mind. Thus very simple persons, from the world's

standpoint, frequently know a great deal about mind and its operation that they are unable to express in language.

Women as a rule know more about pure mind on its own plane than men, because they trust that inner faculty of pure knowing called intuition more fully than men. The medically wise of the world today cannot comprehend how a quiet little woman who knows nothing about physiology or medication can sit down beside their dying patients and bring them back to health without apparently doing anything. And they never will know until they delve behind a knowledge of externality and learn mind to mind the workings of Spirit.

Some persons confound the realm of knowledge about things formulated through the intellect with pure knowing. Intellect and its plane of activity are not pure mind as the realm of matter is not Spirit.

The same essences of being enter into both, but wisdom is sadly lacking in the intellectual realm. Intellect has formulated its conclusions from the sense side of existence instead of from the spiritual side, and these two sides are divergent.

No one can know about the potentialities of mind and how they are manifested except through a study of mind itself without any reference whatever to things or their relations.

One may logically deduce a system of being from abstract intellectual reasoning, but it will lack the living fire that accompanies pure mind.

Those who study mind know the same things; and though they be dumb, they enjoy the communion that ever goes on in thought. No one should for a

moment imagine that because he lacks the technical education of the world that he is therefore not fitted to study the science of mind. No matter how ignorant you may be of the world's ways or God's ways, if you will give your mind to the attention of the one Mind, you will in due season become wise. This great law of mind and Mind recognizing each other and flowing together in unbroken wisdom has been known in all ages and among all peoples. The Scribes and Pharisees who knew the life and lack of scholastic advantages of Jesus, the carpenter's son, exclaimed in amazement, "How knoweth this man letters, having never learned?"

Mind is the great storehouse of good from which man draws all his supplies. If you manifest life, you are confident that it had a source. If you show forth intelligence you know that somewhere in the economy of Being there is a fount of intelligence. So you may go over all the elements that go to make up your being and you will find that they all rest upon and draw their sustenance from an invisible and, to your limited understanding, incomprehensible source.

This source we term Mind, because it is as such that our comprehension is best related to it. Names are arbitrary, and we should not stop to note differences that are merely technical. We want to get at the substance which they represent.

So if we call this invisible source Mind it is because it is of like character with the thing within our consciousness that we call our mind. Mind is manyfold in its manifestations. It produces all that appears. Not that the character of all that appears is

to be laid to the volition of Mind; no, but some of its factors enter into everything that appears. This is why it is so important to know about Mind, and how its potentialities are made manifest by man.

So we know that that which we term Mind is the reservoir of the universe and man and that in it is stored up all that we may desire. So it behooves us to study this great reservoir and learn its laws. We call it Mind because through our study it has disclosed to us a quality that is not apprehended by those who study it in its phenomenal aspect. The physical scientist tells us that there is a universal energy in which all motion, light, heat, color, and the like, has its origin.

We claim that what they have discovered is the power side of God and that there is another factor that they have not discovered but that is associated with the universal energy. That factor is divine wisdom. They admit that there is evidence of design in the varied and beautiful manifestation of this universal energy, but they are at a loss for a way to make the acquaintance of the designer. To know this designer and manipulator of the substance and energy of the universe is what our system of mind development teaches. It instructs you how to acquaint yourself with the qualities of Mind and through them to seize upon the substance and life of the universe and bring them into harmonious relations in your body and affairs. This is something that few learned physical scientists have attempted, and here is a field of discovery upon which few have yet launched forth. In fact but few of the materialistic school have ever caught the first ray of this

light. They have, it is true, longed to know more about the wisdom of the Creator, but it does not seem to have dawned upon them that the wisdom of God is just as much present everywhere as energy and substance. By all the methods known to their science they have tested the many elements of the formed and formless earth and air and noted the methodical and orderly workings of each under certain conditions. They speak of molecular attraction, repulsion, polarity, and the like. Some have said that every atom of matter is apparently intelligent; but as these atoms do not speak their particular language, they have taken for granted that they could not hold converse with them on the plane of mind.

This is where we have set up a study that makes of every atom in the universe a living center of wisdom as well as life and substance.

We claim that on its plane of comprehension man may ask the atom or the mountain the secret that it holds and it will be revealed to him. This is the communication of mind with Mind; hence we call Mind the universal underlying cause of existence and study it from that basis.

God is Mind, and man made in the image and likeness of God is Mind, because there is but one Mind, and that the mind of God. The person in sense consciousness thinks he has a mind of his own and that he creates thought from its own inherent substance. This is a suppositional mind that passes away when the one and only real Mind is revealed. This one and only mind of God that we study is the only creator. It is that which originates all that is per-

manent; hence it is the source of all reality. Its creations are of a character hard for the sense man to comprehend, because his consciousness is cast in a mold of space and time. These are changeable and transient, while the creations of the one Mind are substantial and lasting. But it is man's privilege to understand the creations of the one Mind, for it is through them that he makes his world. The creations of the one Mind are ideas. The ideas of God are potential forces waiting to be set in motion through proper formative vehicles. The thinking faculty in man is such a vehicle, and it is through this that the visible universe has existence. Man does not "create" anything if by this term is meant the producing of something from nothing; but he does make the formless up into form; or rather it is through his conscious co-operation that the one Mind forms its universe. Hence the importance of man's willing co-operation with God in every thought, because unless he is very wise in his thinking, he may be sending forth malformations that will cause both himself and the universe trouble.

Thinking is a process in mind by and through which the abstract is made concrete. It is the process of working up into things those ideas in the one Mind which are not things. God does not see things nor conditions as man sees them, except through the thinking faculty in man (represented by man in the Godhead).

The ideas of Divine Mind are whole and complete in their capacity to unfold perpetually greater and more beautiful forms according to the thinking capacity in man. Man catches mental sight of an idea

in Divine Mind and proceeds to put it in terms comprehensible to him on his plane of consciousness. All ideas have their origin in Divine Mind, but their character as unfolded by man depends entirely upon his acquaintance with God. The idea of a house as formulated by man varies all the way from a wigwam to the most magnificent castle. The original idea of a house, as it exists in God's mind, cannot be anything less than the perfected consciousness of man, of which his body is a symbol. This is the temple built without sound of hammer, and it is the only temple acceptable to God.

No man can acceptably serve God or do His will until he understands the fundamental principles of thinking and how thoughts are made manifest as forms or states of consciousness. This is revealed by the Father to everyone who seeks to know His law and to follow it. When man has thus sought the Father with an eye single to His guidance, he begins to know that certain relations exist between him and the Father and that only through a maintenance of those relations can he come into harmony with God and do His will.

The idea of the man separated in consciousness from Divine Mind is that he was arbitrarily created by God, who could have chosen or not chosen to create him, and that not being responsible for his existence, man has a perfect right to be rebellious and petulant if hardships come into his life. This is a childish view of the great plan of creation, in which man is such an important factor. It is only when man becomes meek and lowly, an obedient receptacle for the Spirit of God, that he sees the divine plan of

creation and his place in it. Then he becomes a willing co-operator, because his understanding accepts the law as it is and knows that it cannot be changed by either God or man. They are so intimately linked together that the harmony of existence depends upon their mutual understanding. When this is established by man's willing obedience and acceptance of his part of the work, a new order of things is set up and a new creation inaugurated. The first step in this new order is the realization by man that he is in the world to do a specific work. As Jesus said at the age of twelve, "Knew ye not that I must be in my Father's house?" and in His last prayer are these words, "I glorified thee on the earth, having accomplished the work which thou hast given me to do."

The Father has sent each one of us out to do a certain work. Are we doing that work? Have we asked what it is? Or are we aimlessly wandering about the earth trying to find satisfaction in the fleeting things of sense?

This truth is that of the relation of man to God and of how creation is carried forward. The God-man relation is in one sense like that of father and child; in another sense it is like that of creator-creative instrument and creation manifest. Man constitutes the instrument of God through which He brings His potentialities into visibility. As such an instrument man is in a measure a dictator as to how it shall be done. That is, man has discretionary power or free will. Freedom of will is illusionary however because if man wills to carry on creation in defiance of the divine plan and order, his crea-

tions in due time fall into chaos through lack of coherency. God fixes the plan of the structure and gives into the hands of man all the materials for building. Man may also know the plan and build according to it, or he may go ahead without consulting the plan. Humanity has built age after age only to find that its structures do not endure. They are faulty because the divine plan has not been consulted by the builder.

Mind is the storehouse of ideas. Man draws all his ideas from this omnipresent storehouse. The ideas of God, heaven, hell, devils, angels, and all things have their clue in Mind. But their form in the consciousness depends entirely upon the plane from which man draws his mental images. If he gets a "clue" to the character of God and then proceeds to clothe this clue idea with images from without, he makes God a mortal. If he looks within for the clothing of his clue idea he knows God to be the omnipresent Spirit of existence.

If man gets the clue idea of heaven and hell and devils and angels and looks without for clothing for his idea, he makes a locality in the skies and calls it heaven, and another under the earth and calls it hell. But if he goes to the Father for information he finds both heaven and hell within his own consciousness, both the result of his own thought.

So it is of the utmost importance that we know how we have produced this state of existence which we call life; and we should be swift to conform to the only method calculated to bring harmony and success into our life, namely to think in harmony with the understanding derived from communion with God-Mind.

The Eternally True Fact

MARY L. KUPFERLE

WHEN WE BEGIN the study of Truth it seems foolish and futile to many of us to deny the appearances of negation that we have taken for granted so long—to affirm health, success, happiness, all that we deem too good to be true! Negation seems so real and goodness so unreal that we are filled with questions and doubts. How can merely "thinking"—denying and affirming—change outer conditions and circumstances and people? How can our thinking something make it so?

Mrs. Cady tells us in *Lessons in Truth,* "Only in proportion as we come to know it [good] as an eternally true fact, can we be benefited by it." Denial and affirmation are not given us as a process of destruction and creation, for evil is not true and presents nothing to be destroyed, and good as an established reality requires no re-creation. Instead lessons in constructive thinking are given us to help train and re-educate our consciousness, which has become careless and wavering throughout ages of cultivation of a selfish personal will. Only by renewing our mind will we be able to fall into step with the normal, natural rhythm of universal harmony and perfection.

Health, strength, flowing vitality of mind and body is a divine reality for you and for me, but only through persistent denial of appearances of sickness and insufficiency can we behold perfect health as an

eternally existing fact. Love and compassion and kindness are divine realities for you and for me, but only through patient denial of appearances to the contrary can we behold divine love as an eternally existing fact. Abundance, supply, is a divine reality for you and for me, but only through continued denial of the appearances of lack and limitation can we behold divine substance as an eternally existing fact.

It is true that all of us time and again, in spite of our effort to reconstruct our ways of thinking, fall back into the habit of considering first the outer appearances and last the eternally existing fact of good. We allow ourselves to become so involved in the confusion of the senses, the arguments of the intellect, the logic and reason of appearances that we forget the basic truths we have learned, forget that God's law is applicable at any time, in any place, and under any circumstances. This was my experience some years ago upon accepting a position at a military post, for I was called on to assist in the legal department as a stenographer after only a few days on the job. Not having written shorthand characters for over two years, never having utilized my stenographic training except in a very limited manner, and knowing nothing of the usages of military correspondence and procedure, I protested they were asking the impossible.

As anyone who has studied shorthand knows, it requires much brushing up on taking down dictation and transcribing one's notes before ease and proficiency are regained. The requirement at that time, the next day, was the taking of notes in a military court, where accuracy and speed were of utmost im-

portance. Understanding the difficult nature of this work I tried to persuade the officer in charge to secure the services of someone with greater experience, but I received only the reply that no one else was available in this emergency.

That evening at home, anxious and upset by the thought of the demands of the next day, I sat down with pencil and notebook to practice the almost forgotten shorthand characters. The feeling of fear and inability persisted however, even increased, spurred onward by logic and reason. My attention was completely fixed on the task of recalling and shaping the characters until suddenly, looking at an opened book on the desk, these words caught my eye: "Sometimes you will be almost overcome by questions and doubts arising in your own mind when you are looking in vain for results. But you must with effort press past the place of doubt."

"Press past the place of doubt!" The letters seemed to cry aloud! Suppose my mind was filled with doubt concerning my personal ability! What about the eternally existing fact of wisdom? The answer within my heart was immediate: "Divine wisdom is ever available to all who will accept it." I knew then that I must press past the place of doubt as to how the work could be accomplished, I must press past the place of all hesitation and unbelief induced by appearances, and affirm the reality of wisdom until my mind was completely renewed through the acceptance of this divine reality.

To this day I cannot explain how the morning's assignment was completed, how the Father's wisdom worked through me to produce with rapidity the

shorthand characters forgotten for several years, to produce with the aid of fingers stiff and awkward from lack of practice notes that were sufficiently legible to permit me to transcribe them accurately. I knew I had nothing in the outer to rely upon, that all the guidance I received came from a source within, from that Spirit of truth we can neither see nor hear with outer sight and hearing. I knew that if I had not persisted in pressing past the point of recognition of my outer inefficiency toward the point of knowing my inner sufficiency, I could not have done the work.

Only after many experiences like that described above in every department of our life do we begin to see the wisdom of the lessons we are given: denial of substantial negative appearances, affirmation of faith and understanding, and recognition of the reality of good. Through each experience we gain a little firmer faith, a little greater inspiration to go on toward increased understanding. As we continue to learn we confront greater mountains to be removed, the need of greater miracles, but if we hold fast to the Truth we know the so-called mountains will be dissolved and the so-called miracles will become natural events.

Whatever the appearance of negation in your life, this appearance is not of God and it is not real, but only by your firm denial of the false, by your strong affirmation of the true can you train your consciousness to accept the truth. "Only in proportion as we come to know it [good] as an eternally true fact, can we be benefited by it." Our acceptance or nonacceptance of God and His law does not

change the reality of good, nor its ceaseless activity for good, but we must learn the lesson of acceptance for ourselves, since no one else can do more than tell us about it.

If someone were to ask me to explain the blessings Truth has brought into my life, the lives of my friends and loved ones, I could not name them, they are so many. The revelation of the "eternally true fact" of good has been proved daily in the renewing of my mind. Time and again a wholeness the physician could not grant, a material supply a business could not seem to provide, a happiness and well-being that persons and things cannot yield has been vouchsafed to me by Truth. But far above and beyond the gain in outer manifestation is the increasingly wonderful realization of nearness to the Father and His Son which begins to open to all who sincerely desire to understand.

The Way-Shower, we must never forget, taught the superior wisdom of laying up "treasures in heaven" rather than "upon the earth," not because physical well-being is not God's will for His children—it is—but He wants us to know that treasures in heaven are imperishable, far more glorious than all material good. He knew how prone we are to limit ourselves to visible things, and He wanted to point out that the greatest portion of our good we can neither reach nor touch nor understand with the physical sense.

"Things which eye saw not, and ear heard not,
And *which* entered not into the heart of man,
Whatsoever things God prepared for them that
love him."

With all my heart I urge you, beloved, if you would understand more of God and His infinite goodness, to persist in turning your attention from negation to good, from the without to the within; for it is this practice of continued rejection of all but God that will permit us to behold these heavenly treasures, eternal and magnificent beyond our greatest imagination. Every time we deny a negative outer appearance and affirm the one reality, good, in every person, thing, and condition, we uncover a bit more of the treasures of heaven awaiting our claim. Every time we wait upon the Lord in joy and thanksgiving after even the smallest manifestation of good in our life, we glimpse a bit more of the riches prepared for God's children that are eternally existent in the heavens.

Each of us undergoes different experiences, experiences of struggle, of seeming failure, success, understanding and growth. The path each of us treads is separate and special, with its own particular hills and valleys, its rough and smooth places. Yet the principles of Truth remain the same forever, of equal wonderful value to each of us as we begin to accept and use them. Again and again our declarations of the reality of good will be doubtful and weak, sometimes discouraged; but as we continue faithfully to use them for ourselves and others, they will gradually ring stronger and clearer, more and more sure and certain, until we can finally declare, "Only the good is true," with a glorious assurance that sets our soul aflame with love and rejoicing.

Yes, "some day, in the fullness of God's time, while you are using the words of Truth, they will

suddenly be illumined and become to you the living word within you—the true light which lights every man who comes into the world. You will no longer dwell in darkness, for the light will be within your own soul; and the 'word will be made flesh' to you . . . you will be conscious of a new and diviner life in your body, a new and diviner love for all people, a new and diviner power to accomplish."

"Howbeit when he, the Spirit of truth, is come, he shall guide you into all the truth: for he shall not speak from himself; but what things soever he shall hear, these same shall he speak: and he shall declare unto you the things that are to come . . . And in that day ye shall ask me no question." In that day, beloved, the Truth will shine radiantly within your heart and soul and being, and doubt will pass away!

Unity to Have New Address

After August 15 the new mailing address of the Unity School of Christianity will be Lee's Summit, Missouri, which is 20 miles southeast of Kansas City and 3 miles beyond Unity's new home. Please address all orders and other mail to this new address after August 15.

During the coming months you may receive order forms or return envelopes from us imprinted with the address 917 Tracy, Kansas City, Missouri. These forms and envelopes may be used *without readdressing* and will be promptly delivered to us by the Kansas City post office.

Thank you for your co-operation.

Unity School of Christianity,
Lee's Summit, Mo.

Successful Prayer

KATHLEEN W. WELCH

PART THREE

I will pray with the spirit, and I will pray with the understanding also.

IT IS WONDERFUL what true prayer will do for you. It will help you to form new and better habits. The daily habit of meditation and prayer is one that will transform your whole life for the better. Through praying aright you will become aware of those habits and ways of living which are wasting precious time, which are unproductive of good if not actually destructive. You will gradually learn to put first things first, to make better use of your time. You will become more efficient and orderly in your affairs and so will have more time to spend on really worth-while things.

True prayer will cure you of all inertia and boredom. By opening your eyes and ears and heart to the kingdom of heaven at hand, you will be aroused and awakened to beauties, friendships, and interests that you did not know existed. A good Truth student, one who has learned to pray successfully, is never bored, never without interesting things to do. He is always busy about the Father's business, and his days fly by on wings. Why is this? Because in answer to prayer, God will send you ideas—ideas of beauty, efficiency, divine order; ideas that will make your work productive—or if you have no work to do

He will open your eyes to new opportunities of service and of constructive good. We have seen that real prosperity is the result of success in prayer. The ideas that come to you through your praying aright will, in turn, bring you abundant supply. You can never be poor or experience lack if you have good, constructive, and productive ideas. The ideas that come to you from Spirit always bless others as well as yourself. So you will learn to give good service and will be recompensed accordingly.

True prayer will dissolve your fears, your complexes, your mental conflicts. There is nothing so disintegrating to personality as a vacillating, conflicting state of mind. It weakens a man and hinders him from accomplishing anything worth while. Simple, direct prayer will untangle and smooth out the snarls, the indecisions, fears, and doubts in his mind. Spirit will say to you, "This is the way, walk ye in it." Spirit will fill you with moral courage and will enable you to use freely and fully the divine powers and abilities that you will discover within yourself.

Repeat often to yourself a statement like this:

"The Spirit of God within and about me blesses and serves me. I anticipate joyfully the blessings that God has ready to pour out upon me and mine. I please Him by expecting and accepting much from Him. In return I praise, glorify, and love Him here, there, and everywhere, in myself, in others, in every situation and experience. I expect and accept gratefully a steady flow of ideas through my consciousness: ideas of love, wisdom, blessing, healing truth, radiant life, joy, inspiration, strength, comfort, peace.

These ideas come to me and bless me, then flow out to mankind. These ideas are always positive and productive of good. I am continually gaining higher visions and making greater conquests. If I slip by the way I pick myself up, my hand in God's hand, and go on, lifted by His love and strength. Spirit never fails, and I am spirit, created out of the very substance of God."

Each day of faithful meditation and prayer (even as little as fifteen minutes a day) adds to your understanding and to your store of rich, productive ideas. You may not realize that you are gaining anything, but one day a crisis comes, or you are offered an unexpected opportunity, and then what you have gained comes to your aid and you go on your way victoriously.

True prayer will make you more impersonal. The human personality causes most of man's troubles. There is an old Oriental saying that "trouble comes with self-assertiveness." Trouble also comes with self-consciousness, with self-belittlement. Both are merely human and therefore hold man in bondage until he learns to free himself by right prayer, which is identifying himself with Spirit. Spirit is neither self-assertive nor self-conscious nor self-condemnatory nor self-centered. Spirit is impersonal in the sense that it loves all, helps all, and sees no separation anywhere.

This impersonality is not a cold, hard thing but rather a warm, universal, unselfish loving. If you are sincerely trying to love and understand all mankind you will not be oversensitive to the opinions or faults of others. Neither will their achievements, though

greater than your own, worry you.

You will not think of yourself as superior to others. The foundation of your thinking and acting will be the Fatherhood of God and brotherhood of men. You will understand that all men are equal in the sight of God and that they are one and all learning their spiritual lessons here in this earth experience. Those who fail to learn them may be left behind for a while; those who learn them go on to the next experience, whatever that may be. A broad and sympathetic understanding of peoples of all races, colors, and creeds as well as of your nearest friends or relatives is a natural outcome of successful prayer.

True prayer will teach you to drop from your consciousness all hurtful memories of past mistakes and false beliefs. Regret has no place in the kingdom of heaven at hand; repentance (a changing of the mind) has a place, yes, but not remorse or morbid dwelling on disagreeable past experiences. Out of that past you will choose to keep only the wisdom that you gained, the good that followed with the added experience. Any situation that teaches you something—"Thus have I done, but it were better thus," as Emerson tells us—is a friendly blessing. Look upon it as such. Forget the hurt, the shame, the disillusionment, the disappointment. Rise up and go on your way, taking only the "lesson well learned" with you. Living in the past is like trying to drive through traffic backward. It is not only useless but dangerous. It has been said that continual thinking and talking about the past is a sure sign of old age. Look forward and see the power and

love of God filling not only your present but your future with countless blessings. Thrilling expectation must not only fill your prayers but also your whole attitude toward life. Wonderful things are going to happen to you!—lovely new friendships, interesting and exciting experiences. Your eyes will be opened to new beauties, new opportunities; a new awareness will be yours. All this and more will true, sincere, heartfelt prayer do for you.

More than all else perhaps, this praying will bring to you the right kind of love; not the casual, superficial associations of polite society but the real, deep-down love and friendship that satisfies and fills the heart with peace. God never intended you to be lonely. Real love is never lonely, and you are the expression of perfect love. When you pray, claim your heritage of love. Know with all your heart that this is what you are here for, to love and be loved, not possessively nor selfishly but impersonally and unselfishly, with the all-pervading love of God. Ask God to teach you how to love. Ask Him earnestly, sincerely, and after a while you will find yourself loving as He loves, understanding as He understands, and you, in turn, will be loved and understood by many.

Dear Father, teach us how to pray, how to love, how to express Thy wisdom. Help us to open up our hearts to the inflowing of Thy perfect ideas of beauty, intelligence, efficiency, order, balance, abundance, power, and peace. Help us to trust in the wisdom of Thy response to our needs and desires.

Dear Lord, teach us to pray successfully!

(THE END)

"Take Time to Be Thorough"

LUCILLE BOUCHARD

As LESSONS IN TRUTH WEEK approached last year, I made up my mind really to study the book, not just read it; and I tried to plan my work so nothing would interfere with my giving this study my undivided attention. For a long time this passage from the Scriptures has been impressed on my consciousness: "Give diligence to present thyself approved unto God, a workman that needeth not to be ashamed." I tried to obey this admonition during Lessons in Truth Week. I took up the study with enthusiasm, with the idea of getting all I could from the course. I underscored many of the most impressive passages, meditated on many of them, and memorized some; and though I derived much benefit from this study, each day's lesson was so long I did not have as much time as I should have liked to have for memorizing and concentrated meditation. So I decided to continue the study, which I am now doing, taking just a few pages a day, besides turning to different parts of the book at random and meditating on various underscored passages.

I am particularly benefiting from the chapter "Finding the Secret Place," and nearly every day I read various underscored passages and follow the instructions for observing the silence, substituting the words "I" and "my" for "you" and "your." For instance, after saying, "Fulfill Thy highest thought in me now," I repeat the following words several

times and really feel them: "I am as clay in the potter's hands, willing to be molded anew, to be 'changed into the same image,' to be modeled after the mind of the indwelling Christ." I get absolutely still. I believe that it is being done, and I say, "Divine substance does flow in at the center and out into the visible world every moment I wait; for it is an immutable law that 'every one that asketh receiveth,' and substance is coming forth as the fulfillment of my desire, since I expect it to do so."

I also say at the last, "I am not discouraged if I do not at once get conscious results in this silent sitting, for I know that every moment while I wait Spirit is working to make me a new creature in Christ, a creature possessing consciously Christ's very own qualities and powers."

I repeat the foregoing words and additional statements again and again (until now I can say them from memory), and I feel that they are true. I cannot stress the value of memorizing enough. Memorizing not only increases my knowledge, making it possible for me to use anything learned at any time I wish, without having a book before me, but it also deepens the impression of the truth of any given statement on my consciousness and develops my ability to concentrate.

The night I started this practice I did not seem to get any leading of the Spirit either during or immediately after the silence, although after repeating the statements many times, trying to memorize them, I did feel the truth of the words I was saying, that divine substance was flowing in at the center every moment I waited. However I was awakened during

the night to find these words running through my consciousness: "Take time to be thorough." I kept saying them, realizing that it was the inner voice speaking, and thinking I must not forget this instruction, and it was impressed upon my mind how thorough my study had been the previous night, and how much good I had derived from it.

The ideas occurring to me while pondering on the subject of thoroughness inspired the writing of this article. Another night I was awakened by these words: "Organize your thoughts. Organize your time." At other times these are some of the thoughts that occurred:

"Be alert to tackle the job at hand."

"Whatsoever thy hand findeth to do, do *it* with thy might [to the best of your ability]."

"Do one thing at a time. Give it your undivided attention."

"Don't permit yourself to start anything else until the job started is done thoroughly."

"Whatever is worth doing at all is worth doing well."

In contemplating the subject of thoroughness, I naturally first thought of thoroughness in connection with study; for my attention had been directed long ago to the Biblical verse "Give diligence to present thyself approved unto God"; and the necessity of thorough study, of assimilating what I read, had been deeply impressed on my mind. To master any art we must have a firm foundation and clear understanding of a beginner's textbook in the subject before we can make much progress. For example, in the study of foreign languages, we must know the

conjugations of verbs, the declensions of nouns, and various rules of grammar before we can make much headway in our study. There is necessarily a lot of memorizing to do, a lot of time and effort required at the start of the course to learn these things thoroughly. And so it is with the study of Truth. There are certain spiritual laws and fundamental truths we need to know thoroughly, and certainly every Truth student should seek to master thoroughly the beginner's textbook *Lessons in Truth* before attempting more advanced courses. After they have done so, they will find everything they read or study easier to comprehend.

In all skilled trades and industries the worker first has to undergo a considerable period of apprenticeship. A really skilled carpenter, blacksmith, or mason never springs full-fledged from the lap of common labor. It is necessary for him first to serve an apprenticeship, learning the trade at wages that are small indeed compared with those paid the skilled worker who has already mastered the trade. The practice of Truth is no exception to this law of craftsmanship. Only they who have gained knowledge, understanding, and power through a long period of apprenticeship, through much study and continuous practice, ever enjoy the fruits of their labor in a large measure. However the apprentice is paid something while he is learning his trade; he is never asked to work without any pecuniary remuneration whatsoever. So it is with the Truth student too. He can expect to be rewarded for his efforts at the start, while he is learning, and more and more good will be added to his life each day, depending on the

extent to which he puts into practice the laws that he learns.

In looking up the word "thorough" I find the following among the definitions given by Webster: "Carried through to completion or attainment . . . so complete as to leave nothing unaffected or wanting"; and with reference to a person, his mind, character, work, or the like, "painstakingly exact or careful about details; not slipshod or inattentive."

Before looking up the word in the dictionary to see if I could find some different or clearer meaning than that which I was attaching to it, I thought of its meaning more along the line of learning a subject completely or doing certain things perfectly. But in studying Webster's definitions I found the last one particularly appropriate, and I believe everyone would do well to understand it: "Painstakingly exact or careful about details; not slipshod or inattentive." If I am to be worthy of the vocation to which I am called, I must be painstaking with my housework, my cooking, with everything I am called upon to do in the the line of duty, as well as in anything I think worth doing at all.

For a long time I have had the habit of repeating the 103d Psalm every morning after breakfast:

"Bless Jehovah, O my soul;
And forget not all his benefits,"

and as I repeated each benefit—"who healeth all thy diseases," and so on—I would pause a few minutes to give thanks for various blessings in connection with this particular benefit. The morning after hearing the words "Take time to be thorough," I started this Psalm as usual, but it dawned on me that I had been

careless in my practice for some time, shortening my enumeration of my blessings and hurrying to get through to other things. For example, after saying, "Who healeth all thy diseases . . .

Who crowneth thee with lovingkindness and tender mercies,"

instead of enumerating specific healings, such as that of tuberculosis, and specific blessings, as I had started in to do, I was shortening this part of my exercise by just saying, "Thank You for everything of which You have healed me, everything that I am conscious of as well as not conscious of." I seldom failed to include however this blessing, for which I am especially grateful: "Thank You, Father, for the gift You gave me as a child of believing that everything You say is true. Thank You for the daily increase of my faith through the Christ in me. Thank You that Christ lives in me. Thank You for making this known to me through personal experience as well as through the Bible. Thank You that I am not one of those who have not even heard that there is a Holy Spirit. Thank You for the guidance I have already had through the Holy Spirit and for the hope of a fuller manifestation of Your Spirit." After repeating, "Who satisfieth thy desire with good things," I realized I was often hurrying to finish and therefore not naming various specific material things I was grateful for, as I had done at first, but just repeating the affirmation: "Father, I thank Thee with all my being for Thine infinite goodness to me. I bless and praise and thank Thee, O bountiful God, for Thine ever-increasing good coming to me from every direction."

Immediately after realizing how slipshod I had been in this matter I faced about and resumed being thorough in my practice. I am reaping rich rewards from doing so. My enumerating various blessings in detail not only increases my awareness of the many things I have to be grateful for and my feeling of thankfulness, but it also strengthens my faith and gives me a still stronger belief in the truth that "there is nothing too hard" for God. I know that He is not only able to do certain things I am now praying for but just as willing to do them as He was to do various other things for me in the past.

My following the suggestions laid down in Silent Unity's *A Drill in the Silence* as well as Emilie Cady's instructions for observing the silence has benefited me more than I am able to tell in words both by enlightening me and by healing me of headache, earache, toothache, fever, and the like, either during or immediately after the period of silence; besides causing wonderful improvements in other conditions. So I know from experience that it pays to be thorough in every detail of my life, particularly in observing periods of daily meditation. Recently my attention was directed to these words of Miss Cady's in the chapter on "Bondage or Liberty, Which?" in *Lessons in Truth:*

"In daily meditation lies the secret of power. No one can grow in either spiritual knowledge or power without it. Practice the presence of God just as you would practice music. No one would ever dream of becoming a power in music except by spending some time daily alone with music. Daily meditation alone with God seems, some way, to fo-

cus the divine presence within us and to our consciousness."

The command or rather the invitation is "Come ye yourselves apart . . . and rest awhile." It is the only way in which you will ever gain definite knowledge, newness of experience, steadiness of purpose, or power to meet the unknown that enters into all daily life.

If you have no time for this quiet meditation, make time, take time. Watch carefully and you will find that there are some things even in the form of unselfish action that you had better leave undone rather than that you should neglect your regular periods of meditation.

Besides procrastination, my hurrying through one job in order to have time for something else is the main cause of my not being thorough, and I believe that this is true of many other persons also. We must try not to let our work pile up, but organize our time. We must have a system for doing the worth-while things we want to accomplish, such as writing, studying, and the like, as well as the necessary things; a definite plan to follow each day as near as possible, barring unpreventable interruptions.

To overcome the feeling of hurriedness, we must give up many things of secondary importance, things not wrong in themselves but a waste of time and talent, distractions scattering and confusing our thoughts and so hindering us from achieving our goal. We must give up the lesser when called to the higher if we are to "press on toward the goal unto the prize of the high calling of God in Christ Jesus." The power of the Holy Spirit does not come without

effort, without co-operation on our part, but only in return for a definite decision to let Christ have complete control of our life and affairs, without reservation. Our life must be firmly established on a basis of putting first things first. Say and mean: "I have the time, the strength, and the ability to do all God would have me do, and nothing else matters." We can do all the work God would have us do calmly, unhurriedly, and without anxiety. It is only the work that is not in God's plan for us, the extra, unnecessary things that we rush after ourselves —either because we have not in reality learned to trust God for our supply and are depending on our own efforts or else because we desire things to satisfy our greed instead of our need—that causes us to become tense, anxious, disturbed in mind.

As Mencius said, "men must be decided on what they will not do, and then they will be able to act with vigor in what they ought to do."

After we make the decision to dedicate our time and talents to the service of God every thought must be brought into subjection to the Christ mind. There are many things from which we must keep free in order to exercise fully the gift that God has given us. The most legitimate thing, no matter how good it may be for some people, if in any way it prevents us from fulfilling the gift God has given us, must be laid aside so that we can keep "separated." Paul was completely separated unto the giving of the gospel. He did not allow himself to get entangled with anything that might prevent his doing this "one thing."

Truth students should be careful so to pass their

time that nothing may hinder them from giving the most steady attention to the voice of the true Shepherd.

So let us all unite in making a greater effort to "lay aside every weight, and the sin which doth so easily beset us." Let us resolve to give up every thought, every desire, every secondary thing that prevents us from taking time to be thorough in our spiritual study, in our affirmations, our prayer and silence periods, in stirring up "the gift of God" which is in us.

"And Jesus Seeing Their Faith"

Grace Noll Crowell

If we have faith, that precious shining thing
Which lights the spirit like a lifting flame,
It will draw like a bright magnet and will bring
God's power to those who call upon His name.
How often in His daily walks we learn
Christ blessed the ones whose faith shone like the sun.
Not one sought Him in vain, He did not turn
Away until He blessed each needy one.

O heart, hold high your faith that He may see
It burning like an altar fire there.
He will not fail to note it consciously,
And you will have the answer to our prayer
If it be in accordance with His will—
Lift high your faith, O heart, then wait, be still.

Establish Your Healing

LOUISE GRAY CASON

AFTER JESUS had healed the leper He commanded him: "See thou tell no man; but go, show thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them."

It used to puzzle me why Jesus did not want the healing publicized. It appeared natural that so miraculous a thing should be told, yet I knew that Jesus did not utter idle words; everything He said or did was designed to teach God's allness. Therefore back of the words was a sound reason, and I began to seek for it.

The story of the healing begins with Jesus' coming down from the mountain followed by a great multitude. Now a mountain represents spiritual realization. After a person has been "on the mountain" and realized within himself the allness of God he comes back into the outer consciousness to meet the problems (the multitudes) that have to be faced, but he now sees past them to the perfection underneath them. Of course the perfection of God, when realized in any situation, will shine forth, and the healing in the outer is automatic.

The condition Jesus met was leprosy. Metaphysically leprosy is a condition produced when the pure life of God is utilized in sense pleasure.

This condition within all of us must be healed, and Jesus knew that spiritual realization in any situation will produce a healing but that for a healing

to be permanent the person healed must become established in the realization that God's allness is constant in the situation. If a person's thoughts begin to drift back to the external again, a worse condition may form in the outer as the result of his seeing both good and not-good in the situation. To go about talking about a healing is a waste of time in the healed person's life, for as he meets those who do not believe his own faith will be weakened when they discredit his healing. The one thing the healed person needs is to become established in the realization of God's allness and the permanency of the healing, because God is all forever. Therefore Jesus commanded the leper, "Go, show thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them."

We hear much of the word "testimony" in legal matters. In law it means the spoken or written declaration of a witness by which a certain fact is established or proved. In speaking to the leper Jesus used the word testimony to mean that the fact of the leper's healing was to be established at the center of the leper's own being by a work that he must do, and Jesus told him what this work was.

First the leper was to show himself to the priest. "The priest" represents that process in consciousness whereby a man exalts his thoughts and makes union with the healing power of God. Here in the depths of his being the healed person is to ponder, meditate, and recognize that his healing has been accomplished by his contact with God within himself. This is showing himself to the priest.

Next, and very important too, the leper was

told to "offer the gift that Moses commanded." The gift that Moses commanded was the bullock. The bullock represents the animal life of the human organism. In regeneration all the animal forces within us and their manifestation in our life must be transmuted into spiritual forces. This is the meaning of the ceremonial offerings of the Children of Israel. When we consciously, silently, and in the depths of our own self work to convert the animal forces into spiritual ones we are offering the gift that Moses commanded for a testimony, and this testimony will be established in the outer, for whatever we think or whatever we are in consciousness is pictured forth in the external.

Jesus knew that one small healing could never complete the salvation of a person. It is true that as we make each little overcoming of error in our life we are taking a step in the direction of perfection, but the whole of man must be transformed according to the divine pattern that God designed. Jesus was right in commanding that instead of rushing about in the outer affirming with our lips that we have been healed it is well to remain silent and acknowledge to our own inner being the Presence and Power that has healed us and then to bring our thoughts into harmony with God's perfect ideas. While we are thus working out our inner salvation it will automatically begin to shine forth in the outer as a testimony to the power of Spirit working in the inner depths of our being. We then become a living testimony to the power of God, against which nothing can stand, and all our healings are permanent.

"A Word Fitly Spoken"

MARIE WOLFRAM

IN THE ELEVENTH VERSE of the 25th chapter of Proverbs, Solomon makes this wise observation:

"A word fitly spoken
Is *like* apples of gold in network of silver."

A striking example of the truth of this statement came to my attention in a small Midwestern town many years ago. A farmer appeared at the escrow window of a certain bank and asked to have some papers examined. He was dressed in clean, blue jeans and freshly laundered shirt; his hands were gnarled and thick from a lifetime of toil; his face, though careworn and somewhat weather-beaten, was clean-shaven and bore a friendly smile. He had purchased a piece of land, but because of some pre-existing legal entanglements the papers had not cleared at the bank where they were originally deposited. The escrow clerk there, a young woman newly appointed to the position, had made several unfortunate errors, which evidently were the cause of the long delay. This necessitated numerous trips into town in the heat of summer, besides the employment of a lawyer's services in addition—all during the farmer's busy harvest season. When the attendant at the window looked over the papers handed him, he made severely critical remarks about the procedure used and the mistakes in evidence, ending in mild profanity. But the farmer—he who had endured all the inconvenience and delay—replied with a kindly

smile: "I guess she did the best she could with the light she had."

"The best she could with the light she had!" Here was no impatience, no blame, no resentment, only charitableness and Christly forbearance. Surely these words "fitly spoken" were the result of a consciousness purified and exalted by brotherly love, understanding, and "good will toward men." In passing, it is interesting to note that during the long period of delay important matters were uncovered and correctly adjusted, which later proved a great blessing when oil was discovered on the land and the farmer became increasingly prosperous and rich.

Our thoughts, our words, our actions prove the quality of our consciousness. We are what we think; we are our own thoughts made manifest. Our words are the symbols of our thoughts. Our thoughts are our own; but when we send our words out into the ether they belong to all who hear them. We have sent them out, and by the law of compensation they return to us, bringing back "after their kind." This is how love begets love, hate begets hate, fear begets fear. The kind of thinking we do determines the words we speak, and the words we speak determine our experience in life. In his book *Teach Us to Pray* Charles Fillmore makes these significant statements:

"God made man by the power of His word: 'God said, Let us make man in our image, after our likeness.' By virtue of his spiritual origin and the power vested in him man forms by his word the world in which he lives. Jehovah said to Job, 'Thou shalt also decree a thing, and it shall be established unto thee.'

"Every word man utters energizes the ether with a creative impulse that in due season brings forth its image and likeness. . . .

"Isaiah said, 'Woe unto them that decree unrighteous decrees.' Our woes can be traced right back to some unrighteous decree. We have decreed a thousand things that we did not want to come to pass, but that have come to pass, and we are suffering the woeful consequences." Jesus knew this. Did He not say, "The kingdom of God is within you"? He meant that by our own power of choice—our choice of our thoughts and words, quickened by the Spirit within us—we determine whether our world shall express the harmony of heaven.

A destructive word is stamped with our consciousness and behaves according to the law of cause and effect.

"Back to your mind to make its home,
A . . . raven, it will come."

But if our consciousness is alive with Spirit, if we establish and maintain the habit of loving, of constructive thinking and speaking, we shall never be in bondage to ill temper and petty contention, to personal prejudices and animosities, to dispositional traits and hereditary tendencies, to needless criticism and habitual complaining. Constructive words fill the ether with healing and blessing to both the sender and the receiver; they are "*like* apples of gold in network of silver."

Have you ever noticed how quickly you can disarm another of his ill temper by making just one statement of praise about him? Praise is a powerful, constructive, healing agent because it is a quality of

Spirit, and no unloveliness can long withstand its presence. It warms the heart, allays friction, stimulates to greater endeavor, and brings out the best qualities in others and in ourselves. He who is established in the habit of praise can always see something to praise in another. True praise is honest, sincere appreciation and comes from the heart; it never descends to the level of flattery.

In his book *Christian Healing* Charles Fillmore writes as follows:

"Praise . . . quickens the mind miraculously, and, like a mighty magnet, draws out the spiritual qualities that transform the whole man when they are given expression in mind, body, and affairs."

"Turn the power of praise upon whatever you wish to increase. Give thanks that it is now fulfilling your ideal. The faithful law, faithfully observed, will reward you. You can praise yourself from weakness to strength, from ignorance to intelligence, from poverty to affluence, from sickness to health."

"Through an inherent law of mind, we increase whatever we praise."

If our thoughts are held in leash our words will be. Thoughts are formative; they become a state of mind. That is what Jesus meant when He said: "A man's foes *shall be* they of his own household," by which He meant—not persons, not his relatives—but those of his own place of abode, the "household" of his thoughts, his state of mind. If people in general were to sift, select, and purify their ideas before expressing them, how much of needless gossip, argument, boasting, complaining, faultfinding, judging, and condemning would be ruled out of the

world! How many "foes" would be conquered! Our recognition of the divinity in us as sons and daughters of God will help us to rise far above and beyond all petty thinking, trivial irritations, superficial reactions, and unbecoming behavior. May it not be profitable occasionally to examine our motives and impulses to see what really lies behind them in consciousness? To turn the searchlight of Truth fully and fairly upon one's "household" requires honesty and courage, but often such an inventory results in a precious baptism of Spirit, and we are cleansed and changed to "walk in newness of life" through the recognition of and obedience to the Christ in us.

Of us who know this Truth much is required. This is the teaching of Jesus as recorded by Luke:

"To whomsoever much is given, of him shall much be required: and to whom they commit much, of him will they ask the more." We who have named "the name of Christ," who are "called according to his purpose," need particularly to set a watch upon our words and upon the thoughts that produce them. "For by thy words thou shalt be justified, and by thy words thou shalt be condemned," and each of us is an example to others, a representative of the Christ, in his own immediate world. As sincere students we seek to apply to our everyday living all that we have learned of Truth, for we know that "if we do not use it, we shall lose it." To talk the Truth and not use it, not *live* it, is to benumb our sensibility to it and appreciation of it, to roll upon our conscience the heavy weight of hypocrisy. The greatest mistake we can make is to fail to preserve the integrity of our soul!

We want fundamentally to be artists in living, and the one and only way to accomplish this is to practice the Truth we know in all of our affairs; to imbue our consciousness with the presence of God so that everything we say and do is automatically measured by the standard of Christ in us. This is working out "your own salvation" through the inworking of Spirit, the result of dwelling in the secret place of the Most High. We can learn to be charitable and patient with all who, though making mistakes, may be "doing the best they can with the light they have." We may well pause to ask ourselves: "What are we doing with the light *we* have?"

Words of appreciation and praise, of love and understanding, words "fitly spoken," sent forth to heal and to bless, return to us in kind, increased and multiplied; for they are the "golden fruits" of the Spirit "outpictured" in our individual experience as health, harmony, affluence, and happiness.

Difficult and Impossible

Leslie E. Dunkin

This task looms large for human hands to do,
  The kind that faint hearts always shun.
But we determine now to see this through;
  At once the difficult is done.

The next's more difficult than all the rest—
  "Impossible!" some may admit;
But with God's grace and strength to do our best
  We just take more time to finish it!

Your Help Is at Hand

ELIZABETH LANDEWEER

IT IS AN ODD FACT, though seldom stressed, that help often starts toward you and may even arrive at your side before you actually need it.

You go to answer a knock at the door, and a neighbor cheerily presents you with a plate of cookies. A pleasant experience in itself. But later on unexpected guests arrive, wearing hopeful smiles and a hungry look. Those cookies supply the simple need of the moment, do they not? Yet you may label the occurrence a happy coincidence and let it go at that.

You pick up a magazine containing an article about making pottery or raising milk goats. Months, even years, later someone you know needs just that very bit of information on making pottery or raising milk goats. Memory stirs, your subconscious mind hands forth the answer, and both of you are helped and stimulated. A small thing. You pay no attention to it. Such exchanges go on every day. Yet seen in the true light, is it not marvelous how God carries out His endless mission of helpfulness by means of His children? You may become a ministering angel at any moment without knowing it. You may be ministered to—and do not at once perceive that your help came not from your neighbor but from God. "Your Father knoweth that ye have need of these things."

My husband and I did not dream we were going to need the snow shovel when we found it in the

middle of the road. It was summer, and who ever got stuck in a snowdrift in the middle of July? Yet we stopped the car, and put the shovel in back.

The proverbial egg would have sizzled on the sidewalks the day we left Chicago. It was almost as hot at Red Lodge, Montana, on the day we found the shovel. We were headed for Beartooth Pass and the entrance to Yellowstone Park. The blissful ignorance of the born lowlander failed to warn us that high mountain passes are often snow-choked even in July.

As we negotiated hairpin curves, we felt our ears pop with increasing altitude. Unbelievingly, we began to detect more than a hint of frostiness in the air. Presently among the spruce and hemlock we began to see patches of snow. The higher we climbed the bigger grew the patches. Finally the road became bordered with snow on each side; it became slushy and all but impassable.

The air was definitely frigid now. We shivered in our light summer garments. Yet we kept doggedly on. The road map I held in my lap said there was a pass up ahead—and "pass" we would! We came out above timberline and gazed about us at a veritable ring of majestic peaks, gathered round like hoary chiefs at a council meeting. The melting glaciers ran sparkling streams down long green slopes, ending in tiny lakes of impossible blueness, then meandering off once more down the mountain in an endless chain of streams and lakelets. Did we pause to give appropriate exclamations at all this beauty? We did not. All we wanted was to get through that pass.

Of course our saga could have but one ending.

Some eleven thousand feet above sea level we reached the pass, and there we were stuck. A glacier as big as the city park had lain down to take a nap right across the road! What to do? In a breath we thought of the shovel. We got it out, prayerfully dug beneath the wheels to get traction, and started backing down the mountain. Did you ever try backing down an icy, snowchoked precipice? Well, don't.

I prayed us down to the first observation point, where the road widened enough so that we conceivably might turn. There we got stuck again. More shovel work. More prayers. Much later, with suppressed hallelujahs, we finally succeeded in getting the car turned. We headed back down the mountain and didn't stop to give tongue to thanksgiving until we reached Billings, fifty miles away.

Whenever I recall the incident I smile to myself; then I shiver. What if we had not had the shovel? Yet we did have it. God in His infinite wisdom does not fail to take into account the ignorance of the tenderfoot!

Your help is at hand. Whatever your need, you have not been left alone in your quandary. Somehow, someway your need will be met, mayhap already has been met. You can and you will find the right answer, the perfect solution, if you persist cheerfully and in faith, believing. God will deliver into your hand the snow shovel you need at the opportune moment!

Often you reach a logical solution by doing the thing that appears most obvious. An article in a national magazine took my eye. On a visit to the zoo a small boy thrust his inquiring head through a

gate and was caught fast between the bars. To the mother's consternation, nothing could free him. A crowd gathered as crowds will, yet no one knew what to do. Then a "clear thinker" stepped out. He told the mother to hold the child's head. Then he lifted the boy's body, turned it sidewise and passed it through the bars, thus freeing the boy quickly and easily. For some reason I did not forget the incident.

Weeks later a reader of the same magazine wrote the editors that she too had remembered the incident and had had good occasion to use it. One day while passing along the street she had encountered a tot in the same undignified predicament. A bevy of distressed relatives stood around wringing hands and wondering what to do. The woman of course supplied the answer, and the child went dashing away none the worse for the experience.

The point I wish to make is one that you who abide in Truth can scarcely miss. Your help is truly at your hand, help not only with the small and seemingly trivial things of everyday but help with the great imponderable needs of your spirit. The Psalmist made you a promise when he sang:

"God is our refuge and strength,
A very present help in trouble.
Therefore will we not fear, though the earth do change,
And though the mountains be shaken into the heart of the seas;
Though the waters thereof roar and be troubled,
Though the mountains tremble with the swelling thereof."

Today the world cries out for help. Even as in the

days before the coming of Jesus it seeks a sign from on high. It prays aloud for the miracle. It begs for the voice of a Messiah, speaking with the accents of Truth, a guide of power and authority and love.

I say unto you that the world's need already has been filled. Its need was met nineteen hundred years ago in the birth of the Child in the manger. Jesus brought the world the message that it now seeks so sorely and that it now has forgotten for a space. Yet the words abide. They have resounded to the outermost ends of the earth; they have flown with the wings of eagles to all parts of this great globe. They have sung their deathless promise across the deserts, the mountains, and the plains. The world already has its answer; let the world heed.

You who have heard Him speak in the silent places of your own being, saying softly, "Follow me," know that Christ is the only way. He is all you need. When you follow Him you do not fear. You are confident that your every need is met. What is true for you is true for all men.

Thus the world's sorrows will be assuaged in direct proportion as it learns to turn again and follow the humble man of Galilee. As the world turns to Him, its hungry will be fed, its warring nations find peace, its shadows flee away. The light of His presence makes plain the way.

The long trail leads at last to the kingdom of heaven for the whole world, even as it leads to heaven in your heart and mine. In the meantime our Father, who "knoweth that ye have need of these things," supplies your every earthly need in the name of Jesus Christ.

What Prayer Meant to Jesus

CHARLES H. GILBERT

IF FROM Luke's Gospel you pick out the passages about Jesus at prayer you get an overall impression that prayer to Jesus was His "native breath."

When at the beginning of His public life Jesus needed the assurance of power, wisdom, love, and adjustment to world conditions and heavenly resources He went down into the water of baptism. Luke 3:21, 22, tells what happened: "Now it came to pass, when all the people were baptized, that, Jesus also having been baptized, and praying, the heaven was opened, and the Holy Spirit descended in a bodily form, as a dove, upon him."

Prayer, the opened heaven representing the vastness of spiritual reality, and the coming of the Holy Spirit upon Him—these were a guarantee that His work would be of a higher order, a more realistic utilization of spiritual forces than the world had before known.

It is natural that after such an experience of prayer Jesus should be able to meet and conquer the subtle materialistic suggestions that came to Him in the desert, when Luke says He was "tempted of the devil." Jesus was well able after having received a vision of all heaven, which more than includes the earth, to scorn any suggestion of mere earthly power. From here on Jesus knew that all authority in heaven and on earth had been given to Him.

In Luke 6:12 we read, "It came to pass in these days, that he went out into the mountain to pray; and he continued all night in prayer to God." A boy was talking with me about this case of Jesus praying all night, and he said, "I never could think of what to say to pray all night." But when I suggested to him that perhaps Jesus was just thinking about what God meant to Him as His Father, and what it all meant that all men were His brothers and that sometime all men should come to know God as their Father also, Bobby exclaimed, "Oh, it would take a year to think of all that!"

We may be sure that Jesus was not spending the night thinking up things to ask God to give Him or do for Him. Prayer meant more to Jesus than that. It could well have been holy contemplation of all that the Father had already meant to Him and was yet to be when fully realized by Him.

It is not surprising that when morning came Jesus had the urge to select the twelve missionaries who were to carry the good news eventually to the ends of the earth and down the ages till now. For all true disciples from then until now who so live and work and speak the gospel are descendants of that select group of apostles. These apostles were suggested to Jesus after that night of prayer.

To Jesus prayer was not a burden to be borne but a joy to be entered into. This is shown in Luke 9:29: "As he was praying, the fashion of his countenance was altered, and his raiment *became* white *and* dazzling." Here again heaven was opened to Him, and the very joy of that high moment was reflected out from His skin and garments. Prayer does not always

bring such high exaltation to the spirit, but it is always possible to some degree. When we realize that we are in the very immediate presence of God in prayer it does sometimes make us thrill with joy at the thought. Prayer is no ordinary conversation; it is communion with the infinite God Himself. He is always close to us, but it is only in prayer that we expose our consciousness to that overwhelming fact.

It is no wonder that when the disciples saw Jesus pray they wanted to know more about prayer. In Luke 11:1 it says, "And it came to pass, as he was praying in a certain place, that when he ceased, one of his disciples said unto him, Lord, teach us to pray." The mystery of Jesus' power to help and heal all kinds of conditions came obviously from His life of prayer. This His disciples must have discovered. Hence they wanted to know how.

The pattern of prayer that He gave us is a hint as to method. Complete devotion to the Father in heaven, giving ourselves over to the furtherance of his kingdom and will, setting our mind toward righteousness and forgiveness—this is the way of power and victory of the spirit in our lives; and all this comes through the holy realizations we get in prayer.

Jesus' supreme test came just before His arrest. Could any man be expected to be calm when facing the Roman penalty? Luke 22:41 tells us what Jesus did: "He was parted from them about a stone's cast; and he kneeled down and prayed." His human self prayed for deliverance from the coming cross. But His Son of God self prayed for complete surrender to the will of His Father. This was to mean for Him the absolute crossing out of the gross demands of the

flesh and the complete merging of His will with the Father's. It would have been terrible if He had failed this test. The world would have been left wallowing in a slough of fleshliness.

But Jesus met the test by prayer. In prayer He tuned His life to unison with God. No wonder that in the 43d verse Luke records: "And there appeared unto him an angel from heaven, strengthening him."

The writer of Hebrews makes us see Jesus as one continuing in prayer. As Hebrews 7:25 puts it, "Wherefore also he is able to save to the uttermost them that draw near unto God through him, seeing he ever liveth to make intercession for them." The Jesus who so much indulged in prayer throughout His earthly ministry is now in constant communion with the Father; and He is helping us from there.

We have unlimited possibilities of power and courage and faith through a life of prayer. The only thing to do about prayer is to do it. Begin whenever you think of it, wherever you are, and as often as possible. Just start talking to God, aloud if you are alone, silently if others are around you. Write Him a letter! Some do much of their praying that way. They find it helpful to reread what they have prayed.

Jesus has given us an example of prayer that we can follow and that will transfigure our life.

Whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely . . . think on these things.—PAUL

"Co-operate or Collide"

WORRAL G. SONASTINE

ONCE WHEN I was a lad I went to a square dance at the home of one of our neighbors. I had never danced before and knew nothing whatever of the proper procedure. My first efforts brought me a dislocated knee joint and many angry looks from the other dancers. The young lady who was trying to teach me was quite patient.

"You've got to keep in step," she said, "or you'll bump into the person next to you. Remember, when you're dancing, you either co-operate or collide."

Those words have often come to my mind in later years, for they are so applicable to life itself. We must keep in step with God's divine plan or we shall find ourselves bumping into people and things about us. When we fail to operate in accord with the laws of God, we are sure to collide with them sooner or later. The Father's divine laws are designed to work for our highest good, but we must work with them if we are to receive any benefit from them.

It is our privilege to move in opposition to God's will at any time. We can do this deliberately, or we can do it because we do not know the Father's will; in either case, the results are the same, discord and dissatisfaction. For this reason, we should seek constantly to know God's will and to fulfill it on every occasion. The Father's will can be learned without strenuous effort on our part. We do not have to study, strive, and sweat to learn what God will have us do.

Sincere desire for this knowledge, together with patience and a receptive attitude is all that is necessary. God wants us to know His will just as surely as He wants us to do His will, and it is only our own lack of interest or our willfullness that keeps us from gaining this knowledge. "Acquaint now thyself with him, and be at peace."

No other prayer brings satisfaction so complete as that of sincerely requesting, "Thy will be done." We sometimes hesitate to express this prayer because we are not quite sure what God wills for us. Some of us feel that the Father would take away most of our pleasures if He had His way. This is a great mistake however. God wants us to have only good, including success and happiness. How could He, the very essence of love and all good, will otherwise? The more completely we remove our personal will and desires from the picture, the more effective the Father's will becomes in our life. As we continue to let His will be done in us and in our affairs we eventually find ourselves dwelling in the ecstasy of heaven on earth.

It is interesting to note that when we first begin to let God's will be done in our life, we may create somewhat of a paradox. It is sometimes necessary to use our own will power to bring ourselves to let God's will be done in us. This is not the case however once we know the truth about God's will. When we come to understand that the Father's will is for our highest good, it becomes much easier to let His will be done in our affairs. As our understanding increases we then suddenly realize that there is no other will but God's. This realization completes the elimination

of our personal will and enables us to co-operate fully with the Father's divine plan.

Not long ago I heard a neighbor tell her grandchildren a story about a willful violin. It seems this particular violin was a very valuable one, made by one of the old masters. It knew its own great value, and it was constantly boasting about it to the other instruments in the orchestra.

"Yes," said the violin, "I was made by the great Stradivarius himself. I have a soul, and I can produce the most beautiful music in the world."

One day the owner of the violin was assigned to play the second part in a series of orchestrations. This hurt the violin's pride and made him quite angry. "I refuse to play second fiddle to anyone," he exclaimed angrily. "I'll show them. I'll get out of tune and stay that way. They'll wish they had kept me on first parts before I'm through with them."

He did get himself out of tune, for his anger made his tones sharp and raspy. He was always off key, and this spoiled the music of the entire orchestra. Before long there was talk of his owner being released from the organization. This made the violin very unhappy, but he refused to do anything about it. One day his owner said he guessed he would have to sell him to a secondhand dealer. So now the violin would have to go from second fiddle to a secondhand dealer!

"See here," said the cello one day when the violin was at his worst, "why don't you get back in tune and express the beautiful music that is in you? Play second violin so well they'll want to put you back on first parts. Come on, get in tune with the rest of

the other instruments and with the director."

The violin knew the cello was a wise old instrument, and so he followed the suggestion. He humbly took his place as second violin and poured out his soul in beautiful music. His tones quickly lost their sharpness, and soon he was back in tune again. The music he made was so beautiful that his owner was once more assigned to play first violin, and never again did he have to play second fiddle to anyone.

This little story provides a good illustration of the manner in which we ourselves may become out of tune with the Infinite. Pride, egotism, willfullness, anger—these are but a few of the things that keep us out of tune with God's great symphony of love. Those of us who make a practice of expressing these qualities are bound to create inharmony wherever we go. Man is much like a violin string in that the pitch of his "tones" is regulated by the trend of his thoughts. Hate, greed, anger, and jealousy produce tension in man, causing him to pitch his tones too high for him to be in tune with the Infinite. Grief, self-pity, and sentimentality, on the other hand, produce laxity and weakness. These qualities cause us to pitch our tones too low if we wish to keep in harmony. Love, good will, self-confidence, and humility all tend toward harmony and happiness. These qualities however are only attained by those who keep in constant touch with God, the director of the universal symphony.

If we are to keep in tune with the Infinite, we must seek Truth, find it, and live by it constantly. Truth will of course, reveal to us our oneness with God. This is our ultimate goal, conscious union with

the Father. We have been one with Him from the beginning of time, but not knowing this, we have conducted ourselves as though we were separate beings. We have disregarded the Father's will and competed with one another for power and possessions. As we become more fully aware of our oneness with God we cannot help but co-operate with Him, for now we find that His desires are our desires.

Quite frequently we hear someone ask, "How can I be certain that I am co-operating with the Father? I want to do His will, but how can I be sure I am doing it?"

The way to know that you are doing God's will is to have faith in your actions. Believe in the worthiness of all that you do. Always speak and act according to your highest understanding of what is right. Use that word right as the yardstick by which to measure everything you do. Step out boldly and act with confidence in behalf of what you believe to be right and good. Ask for and know that you are receiving divine guidance at all times. Say often this affirmative prayer: "God loves me and approves of all that I do."

Do not worry about your ability to conform with God's will. Just do your best and leave the rest to Him. Remember that it is not necessary to struggle and strive in order to fulfill your part in the divine plan. The Father once said through Jesus, "My yoke is easy, and my burden is light." Do each task at hand and do it joyously. Do all to the glory of God. Bless your work and do it well. Know that you are doing the work that God wants you to do at the present time. When you are ready for other work,

for greater work, He will open the way and lead you to it. This is the way of Truth, the way of co-operation. Abide in it, and you will never collide with unfriendly forces. You will presently come to realize that in Truth there are no unfriendly forces. "To them that love God all things work together for good."

DAYBREAK

Velma Croce

I stand at the gates of morning;
My heart with the bluebird sings;
For I know that this day will offer
A treasure of lovely things.

Sweet wild flowers for the picking,
The fragrant scent of pine,
Woodland paths for the walking—
All of these shall be mine.

The laughter of little children,
Of friends that I adore,
The joy that springs from loving—
All of them mine and more!

I stand at the gates of morning
And offer gratefully
My thanks to God for this shining day
And the joy it holds for me.

Sunday LESSONS

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. Study with an open mind and Truth will convince you. Bible text is taken from the American Standard Version of the Bible, copyright, 1929, by the International Council of Religious Education; lessons are developed from outlines prepared and copyrighted by the Council; both are used by permission.

Lesson 10, September 4, 1949

UNITY SUBJECT—*Understanding a Prerequisite of Justice.*

INTERNATIONAL SUBJECT—*Psalms of Justice.*
—Psalms 49:1-7; 82.

1. Hear this, all ye peoples;
   Give ear, all ye inhabitants of the world,
2. Both low and high,
   Rich and poor together.
3. My mouth shall speak wisdom;
   And the meditation of my heart shall be of understanding.
4. I will incline mine ear to a parable:
   I will open my dark saying upon the harp.
5. Wherefore should I fear in the days of evil,
   When iniquity at my heels compasseth me about?
6. They that trust in their wealth,
   And boast themselves in the multitude of their riches;
7. None *of them* can by any means redeem his brother,
   Nor give to God a ransom for him

1. God standeth in the congregation of God;
   He judgeth among the gods.
2. How long will ye judge unjustly,
   And respect the persons of the wicked? [Selah

3. Judge the poor and fatherless:
   Do justice to the afflicted and destitute.
4. Rescue the poor and needy:
   Deliver them out of the hand of the wicked.
5. They know not, neither do they understand;
   They walk to and fro in darkness:
   All the foundations of the earth are shaken.
6. I said, Ye are gods,
   And all of you sons of the Most High.
7. Nevertheless ye shall die like men,
   And fall like one of the princes.
8. Arise, O God, judge the earth;
   For thou shalt inherit all the nations.

GOLDEN TEXT—

Righteousness and justice are the foundation of thy throne:
Lovingkindness and truth go before thy face.
—Psalms 89:14.

SILENT PRAYER—*Whatsoever things are just, I think of them and do them.*

Justice is an ideal of uprightness, impartiality, rectitude, integrity, of fairness in dealing with others. The ideal is an ancient one. Abraham's question "Shall not the Judge of all the earth do right?" antedated the destruction of Sodom and Gomorrah. Justice was then and is now a divine attribute. When Jehoshaphat set judges throughout the fortified cities of Judah, he warned them: "Consider what ye do: for ye judge not for man, but for Jehovah; and *he is* with you in the judgment." Without justice in the heart and in society there can be no true civilization and no security of life or property. Without incorruptible judges, justice remains an unrealized

ideal, and the divine law is flouted as it was in the days of Noah. Of him it was recorded: "Noah was a just man *and* perfect." But even in his day the man of sense "was corrupt; for all flesh had corrupted his way upon the earth."

Although so far justice has been for the most part imperfectly expressed by man, its expression is within the power of every person of whatever age. Wisdom and understanding promote it, for the wise in heart understand that it is essential to a livable world, and they wish to see it established. Those of little understanding can nevertheless learn by example and can be trained to do what is just and right. Justice knows neither high nor low, for to be worthy of men's observance society's standard of right must be above suspicion of partiality or partisanship. A law-abiding community is founded on justice, with divine justice as its ideal. "For God is judge himself."

For those who do not understand righteousness and justice a means of learning is provided so that ignorance may not cause them to fall short. This means is faith. "The just shall live by faith." We can trust divine wisdom to reveal itself to us; we can meditate on them until we understand the nature of these qualities of divinity. No one who earnestly wishes to do right and to discern the right course to follow is altogether without enlightenment. Intuitive perception can be quickened by prayer and meditation, and most of all by faith that we can understand. Understanding does come under these conditions. "Wherefore should I fear in the days of evil?" There is a right thing to do in every situation, a

right course to follow regardless of handicaps, and faith that we can know what it is brings it to light.

Right and justice are the community ideal, but they are also the individual duty. No one can by outer means make the conduct of another person just or righteous. The other person must see to it himself, for his character is an inner attainment and expresses the essence of his thought, will, desire, and being.

"None *of them* [rich men] can by any means redeem
his brother,
Nor give to God a ransom for him."

Each one ransoms himself through faith in divine love and power and by willingness to express these faculties to the full.

Those who disregard justice in practice are accountable to divine justice. No one is exempt from it.

"God standeth in the congregation of God; .
He judgeth among the gods."

Those having authority to judge others are as gods. Inasmuch as judges are appointed to execute the law, judges have power to execute justice and righteousness. Justice causes men to take thought for the helpless. As regards unfortunates the judge stands in the place of God.

"I said, Ye are gods,
And all of you sons of the Most High."

Acting as faithful judges executing the divine law, men are destined to bring into being a new heaven and a new earth in which righteousness shall prevail, and in which God, the judge of the earth, shall "inherit all the nations."

QUESTIONS

1. Is justice an unrealizable ideal? On what does its realization depend?
2. What promotes justice, and what faculty must be active in man before justice can be fully expressed?
3. Has faith a close connection with justice? What is it?
4. Why cannot one redeem another in the sight of God?
5. How can justice be made the universal practice?

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Lesson 11, September 11, 1949

UNITY SUBJECT—*The Recognition and Application of Truth.*

INTERNATIONAL SUBJECT—*Jesus and the Psalms.*
—Psalms 8:2; Matt. 21:15, 16; Psalms 110:1; Matt. 22:41-45; Psalms 118:22-23; Matt. 21:38, 39, 42; Luke 24:44.

2. Out of the mouth of babes and sucklings hast thou established strength,
Because of thine adversaries,
That thou mightest still the enemy and the avenger.

15. But when the chief priests and the scribes saw the wonderful things that he did, and the children that were crying in the temple and saying, Hosanna to the son of David; they were moved with indignation,

16. And said unto him, Hearest thou what these are saying? And Jesus saith unto them, Yea: did ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?

1. Jehovah saith unto my Lord, Sit thou at my right hand,
Until I make thine enemies thy footstool.

41. Now while the Pharisees were gathered together, Jesus asked them a question,

42. Saying, What think ye of the Christ? whose son is he? They say unto him, *The son* of David.

43. He saith unto them, How then doth David in the Spirit call him Lord, saying,

44. The Lord said unto my Lord,
Sit thou on my right hand,
Till I put thine enemies underneath thy feet?

45. If David then calleth him Lord, how is he his son?

22. The stone which the builders rejected
Is become the head of the corner.
23. This is Jehovah's doing;
It is marvellous in our eyes.

38. But the husbandmen, when they saw the son, said among themselves, This is the heir; come, let us kill him, and take his inheritance.

39. And they took him, and cast him forth out of the vineyard, and killed him.

42. Jesus saith unto them, Did ye never read in the scriptures,

The stone which the builders rejected,
The same was made the head of the corner;
This was from the Lord,
And it is marvellous in our eyes?

44. And he said unto them, These are my words which I spake unto you, while I was yet with you, that all things must needs be fulfilled, which are written in the law of Moses, and the prophets, and the psalms, concerning me.

GOLDEN TEXT—

The stone which the builders rejected
Is become the head of the corner.
—Psalms 118:22.

SILENT PRAYER—*I seek what accords with my understanding of Truth regardless of prejudgments and the fiats of authority.*

Jesus had a thorough knowledge of the Scriptures, which He announced that He had come to fulfil. That He recognized and acknowledged the importance of the Mosaic law is apparent in His words: "Till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the law, till all things be accomplished."

"Out of the mouth of babes and sucklings hast thou established strength,
Because of thine adversaries,
That thou mightest still the enemy and the avenger."

This first verse of today's text, referred to by Jesus on the occasion of His triumphal entry into Jerusalem and His cleansing of the Temple, was rendered by Him: "Out of the mouth of babes and sucklings hast thou perfected praise," with the negative conclusion wholly eliminated. Jesus either quoted constructive passages out of the Scriptures or He gave the passages of His choice a constructive interpretation. The adversaries of Jehovah are the faithless, doubting skeptics who sow distrust in the hearts of all with whom they come in contact, including their own. "The enemy and the avenger" are the doubts and fears of one's own heart that gain entrance through the door of faithlessness. The enemy of faith is the spirit of questioning, of requiring each step to be proved by science. Displeased with the acclamations of the children, "Hosannah to the son of David," the chief priests and scribes challenged Him with the question "Hearest thou what these are saying?" as though He should silence them. But Jesus did not silence the truth. He allowed it

full and free expression. The closed mind accepts as good only what comes from the source it has predetermined as capable of producing good. To all else it turns a deaf ear and would suppress every evidence of praise and appreciation of the Christ as man's present helper. The power of the Christ increases in our consciousness and life as we acknowledge it and depend on it for all our needs.

The second extract from the Psalms in today's lesson reads:

"Jehovah saith unto my Lord, Sit thou at my right hand
Until I make thine enemies thy footstool."

Jesus rendered it as follows:

"The Lord said unto my Lord,
Sit thou on my right hand,
Till I put thine enemies underneath thy feet."

This mystical enigma He put to the Pharisees who, with a view to discrediting Him, had questioned Him concerning the great commandment of the law. They had not been able to answer Jesus, for they had not understood that the Messiah, the Christ whom they were expecting, was the son of God. Their thought was of a messiah of human, not divine, parentage and succession, and this lack of understanding on their part had discredited them.

The "stone" that was made the head of the corner is the Christ, the foundation on which the kingdom of God is built up in man, but which those bound by traditional religious beliefs cannot accept.

Someone has said that the Christ unites in Himself the Jews and the Gentiles and makes them one through faith, as the cornerstone unites in itself two

walls. The figure of the cornerstone thus becomes a symbol of the uniting of the religious and the worldly thoughts of man in one consciousness of practical, workable Truth.

"These are my words which I spake unto you, while I was yet with you." Jesus wished to impress on His disciples the truth of His teaching. All Truth is concentrated in the Christ Spirit and finds in it fulfillment. The disciples were to carry on His work of leading men into an understanding of Truth. To this end He "opened . . . their mind" to an understanding of the Truth that had already been discerned and recorded in the Scriptures.

QUESTIONS

1. Did Jesus come to fulfil man-made or divine law?
2. How did He use the Scriptures in His teaching?
3. Metaphysically considered, what are "the enemy and the avenger"?
4. Who is the supreme "Lord" referred to in today's text?
5. In what sense is Christ the cornerstone?
6. Did the Resurrection add any new truth to the Scriptures?

Lesson 12, September 18, 1949

UNITY SUBJECT—*The Consciousness of Eternal Life.*
INTERNATIONAL SUBJECT—*Psalms for Daily Living.*
—Psalms 15; 24:1-6; 143:8-10.

1. Jehovah, who shall sojourn in thy tabernacle?
   Who shall dwell in thy holy hill?
2. He that walketh uprightly, and worketh righteousness,
   And speaketh truth in his heart;
3. He that slandereth not with his tongue,

Nor doeth evil to his friend,
Nor taketh up a reproach against his neighbor;
4. In whose eyes a reprobate is despised,
But who honoreth them that fear Jehovah;
He that sweareth to his own hurt, and changeth not;
5. He that putteth not out his money to interest,
Nor taketh reward against the innocent.
He that doeth these things shall never be moved.

1. The earth is Jehovah's, and the fulness thereof;
The world, and they that dwell therein.
2. For he hath founded it upon the seas,
And established it upon the floods.
3. Who shall ascend into the hill of Jehovah?
And who shall stand in his holy place?
4. He that hath clean hands, and a pure heart;
Who hath not lifted up his soul unto falsehood,
And hath not sworn deceitfully.
5. He shall receive a blessing from Jehovah,
And righteousness from the God of his salvation.
6. This is the generation of them that seek after him,
That seek thy face, *even* Jacob. [Selah

8. Cause me to hear thy lovingkindness in the morning;
For in thee do I trust:
Cause me to know the way wherein I should walk;
For I lift up my soul unto thee.
9. Deliver me, O Jehovah, from mine enemies:
I flee unto thee to hide me.
10. Teach me to do thy will;
For thou art my God:
Thy Spirit is good;
Lead me in the land of uprightness.

GOLDEN TEXT—

Cause me to know the way wherein I should walk; For I lift up my soul unto thee.

—Psalms 143:8.

SILENT PRAYER—*I seek to express what is good*

so that I may enter into the consciousness of eternal life.

Life partakes of the nature of eternity only as it touches the sphere of the perfect and enters into it. God consciousness ("thy holy hill") is not attained without effort. Climbing is required. Jesus used the phrase "They that are accounted worthy to attain to that world, and the resurrection from the dead." Eternal life is a goal set before us to be attained. If we wish to demonstrate it in the body ("sojourn in thy tabernacle"), we must express the perfection of the Eternal in the measure that such expression is now possible to us. This includes first perfection of character, as demonstrated in uprightness, integrity, honesty, and justice in action. He who wishes to attain to a consciousness of God becomes true, genuine, sincere in heart and life. Slander is foreign to his nature, nor can he think of harming a friend by word or act. To repeat malicious gossip about a neighbor would not occur to him. His thought and meditation is of those who, like himself, seek God and try to express the divine attributes. He keeps his word ("sweareth to his own hurt, and changeth not"). He takes no undue advantage of another and does not press his advantage at any time. Whoever sincerely expresses such perfection knows the enduring nature of eternal life. ("He that doeth these things shall never be moved.") He knows and keeps the moral law.

Psalm 24 acknowledges the completeness of God's power and majesty, His creation of the world and undergirding of it. It next considers in what respects we become children of God by emulating

perfection and expressing it.

The universe is spiritual in content. Materially, it is of the same plastic composition as the human body! Its plasticity partly accounts for the continual changes that go on in the body and that render it almost miraculously adaptable to new habits of thought. Although largely plastic, the body retains its unchanging identity and individuality. God remains eternally constant.

There is a way in which we can express perfection now. Who can stand before God? Who can stand upright in the presence of the Absolute?

"He that hath clean hands, and a pure heart;
Who hath not lifted up his soul unto falsehood,
And hath not sworn deceitfully."

Unflagging devotion and practice, with the help of the love of Christ, make the spiritual heights attainable. Whoever loves his neighbor deals justly and truly by him. His hands are innocent of fraud or double-dealing. He is guileless and genuine ("a pure heart"), lacking in all pretense. He who tells the truth as a matter of course as well as from principle, who scorns deceit, is Godlike. Whoever observes this standard of conduct approaches the inner perfection of the Absolute and expresses divine power and wisdom. We can do this in the inner realm as surely as God can express the majesty of His power in the constant miracle of creation.

To express Truth and uprightness is a blessing from God in itself. It confers a power all its own. It is our salvation, and we receive it as we express it in thought, word, and deed and not otherwise.

When an entire generation seeks after God and

follows God, the kingdom of heaven will be realized and entered into. It could not be better described than in the words of the psalm:

"This is the generation of them that seek after him,
That seek thy face, *even* Jacob."

Jacob ("the supplanter") represents the supplanting of low worldly thoughts with the thought of divine perfection. Such a state of mind dissipates hate and fear and allows them to disappear from our consciousness, swallowed up in our aspiration toward uprightness and Godlikeness.

The passage from Psalm 143 that completes the text of this lesson exalts prayer as a means of communing with God, of attaining to the consciousness of God. Prayer is one of the chief means of attaining a consciousness of eternal life. Aspiration toward uprightness and Godlikeness is expressed in a prayerful attitude, a looking to God for a consciousness of all good (loving-kindness); for guidance ("Cause me to know the way wherein I should walk"); for security ("Deliver me, O Jehovah, from mine enemies"); for wisdom to recognize and obey the divine will ("Teach me to do thy will"), and for capacity to recognize the good and the right and to express both

("Thy Spirit is good;
Lead me in the land of uprightness").

QUESTIONS

1. In what respect does life partake of the nature of eternity?
2. Of what degree of perfection are we now capable, and how do we acquire this capacity?
3. Does attainment of eternal life involve observance of the mortal law?

4. Is the plasticity of the body responsible for the measure of its adaptability?
5. What blessing from God may we receive here and now?
6. If an entire generation were to seek after God and follow God wholeheartedly, what would be the result to the world?
7. What part has prayer in enabling us to attain a consciousness of eternal life?

Lesson 13, September 25, 1949

UNITY SUBJECT—*What the Soul Treasures.*

INTERNATIONAL SUBJECT—*The Psalms We Sing.*
—Psalms 23; 42:1, 2; 90:1, 2, 16, 17.

1. Jehovah is my shepherd; I shall not want.
2. He maketh me to lie down in green pastures;
   He leadeth me beside still waters.
3. He restoreth my soul:
   He guideth me in the paths of righteousness for his name's sake.
4. Yea, though I walk through the valley of the shadow of death,
   I will fear no evil; for thou art with me;
   Thy rod and thy staff, they comfort me.
5. Thou preparest a table before me in the presence of mine enemies:
   Thou hast anointed my head with oil;
   My cup runneth over.
6. Surely goodness and lovingkindness shall follow me all the days of my life,
   And I shall dwell in the house of Jehovah for ever.

1. As the heart panteth after the water brooks,
   So panteth my soul after thee, O God.
2. My soul thirsteth for God, for the living God:
   When shall I come and appear before God?

1. Lord, thou hast been our dwelling-place
   In all generations.
2. Before the mountains were brought forth,
   Or ever thou hadst formed the earth and the world,
   Even from everlasting, thou art God.

16. Let thy work appear unto thy servants,
    And thy glory upon their children.
17. And let the favor of the Lord our God be upon us;
    Yea, the work of our hands establish thou it.

GOLDEN TEXT—

Oh magnify Jehovah with me,
And let us exalt his name together.
—Psalms 34:3.

SILENT PRAYER—

I will give thanks unto thee, O Lord, among the peoples;
I will sing praises unto thee among the nations.
—Psalms 57:9.

Love is the only faculty at the command of man that is powerful enough to cement human relations in a bond of universal brotherhood. Those who unite in love of a person, a country, a cause, or a principle are at one as far as their love finds expression in action. They are one in joy, service, and devotion. All Christian people love the 23d Psalm, and non-Christians also love its rhythm and its exalted sentiments. If the nations could be induced to sing together the best-loved psalms, selected by a majority of the citizens of each country as the ones best remembered, and if broadcasts of them as community songs could be arranged, the world would be a step nearer to a realization of permanent peace. Enemies do not sing together. The harmony of song would

lead to further and subtler harmonies and perhaps to full understanding at last.

The pastoral life of the shepherd in Palestine kept him close to nature and induced a worship of God. The figure of the sheep and the shepherd fired the imagination and caused men to yield themselves to divine guidance. We in this industrial age and this industrialized land still think of God as a shepherd, because of the 23d Psalm. The truth is that with the exception of the machine, God is all things to all men. God cannot be mechanized, but otherwise, whatever we have faith to believe that God is, that is what God becomes to us.

Virtually we all recognize the fact that there is in the universe a power greater than ourselves. We call this power divine and think of its various attributes as divine likewise. It means much to us to lean on this infinite power and be assured of its adequacy, its protecting care of us. Though greater than we, this power is latent within us, and we can arouse ourselves to a more highly quickened consciousness of it than of any aspect of the divine that is external to us.

Confidence, trust, is the keynote of the 23d Psalm. The shepherd leads the sheep to food and water. Food for the soul is as necessary as food for the body, and the divine shepherd supplies the former. "He restoreth my soul." If the world is ever bound together in the bonds of peace and brotherhood it will be because of some impulse common to all men. "All souls" is the one inclusive term that can rightly be applied to mankind, for it describes the enduring attribute common to the sons of God—life.

Consciousness of being adjusted and of belonging to the universal life is a sure restorer of the soul. We enter into this consciousness through reliance on divine guidance. We still our mind to receive new and original impressions in order to take the initiative in solving problems that otherwise would prove too hard for us.

To have meaning life must be continuous. In a universe of spiritual unity life, which is of the essence of God, is the one reality. We do not remain in the valley; we merely pass through it, and even there God is with us. Consciousness of omnipresent life means absence of fear.

The soul longs for God "as the hart panteth after the water brooks," and the question "When shall I come and appear before God" re-echoes down the centuries. When shall we reach God's presence? Only when the thoughts are of the divine and the soul is filled with love of it; for then the Lord will be "our dwelling-place," and the work of God will appear to me because it will be their work also, and they will be prospered in it. We can begin today to bring this into expression.

QUESTIONS

1. Could love of the same songs be used as a bond to unite peoples whose culture is otherwise dissimilar?
2. Can God become all things to all men without exception?
3. What is the keynote of the 23d Psalm, and why does everyone love this psalm?
4. What unfailingly restores the soul?
5. What sort of consciousness leaves us without fear?
6. When will our knowledge of God be complete?

Silent UNITY

Steadfastly trusting God, I see my way clear.

The Society of Silent Unity, founded more than fifty years ago, is the healing department of Unity School, ministering without seeing them, to those who need help.

Our purpose is to aid through prayer all persons who, having faith in the power of God, ask for help.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over."

Our Silent Unity group numbers some hundred consecrated workers who are devoting their lives to God's work for humanity. They are proving daily that physical, financial, mental, and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed, we shall pray *with* you, for we have faith that "with God all things are possible."

We pray *with* you and also instruct you how to pray to the Father in secret in order that you may help yourself. Silent Unity is praying always, and your co-operation in prayer is of mutual benefit. Do not hesitate to write to us for help because your problem is personal. All correspondence is confidential.

Address your request to Society of Silent Unity, Lee's Summit, Mo., Cable address: Unity, Lee's Summit, Mo.

Prayers ANSWERED

These testimonials come from persons who have been healed by the power of Spirit. Those who wish to gain inspiration from someone whom God has healed may write, in care of the Unity School Editorial Department, to givers of these testimonials. Each letter must be unsealed and give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodicals in which the testimonial appeared.

I Will Come and Heal

ABOUT ten days ago a growth came on my right eye about as big as a pea. It was very annoying as it pained me when I put on my glasses, and I can't see very well without them. Although I couldn't read, I had memorized quite a few affirmations and prayers from UNITY, and I began to repeat them. I didn't think about my eye; I put my whole thought on God. In a week's time my eye was as smooth and free as ever.—*J. T., Nevada.*

A FEW YEARS ago I wrote to you and asked for prayers for my husband, who was suffering with a hernia. Your prayers were answered; his hernia was healed and hasn't bothered him since. I also asked you to pray about a heart ailment that I had, and this too has been healed and doesn't bother me any more.—*Mrs. F. M., Iowa.*

SEVERAL weeks ago I awakened in the morning and noticed a lump on my right temple about the size of a nickel. It was brown and ugly. Right then and there I started to pray our Father that it might disappear. I

placed my whole trust in God. A week later it had entirely disappeared. I shall be forever grateful to you for showing me the way to a more abundant life. —*G. J. W., Illinois.*

SOME years ago I was a victim of t. b. A nurse called my attention to the Unity teaching, and I can truthfully say that by faithfully following that teaching a miracle was wrought and today I am completely well.—*U. C., New York.*

Filled with Plenty

I WROTE you last October, stating that I had been evicted and did not know which way to turn to find a place within my small income. I asked you for your prayers, and shortly they were answered. First a friend of mine had to go East and asked me to take care of her house while she was away. A month before she returned I found an apartment within my means and in my old neighborhood. It is almost unbelievable, except that I am a firm believer in prayer. I feel sure that through your prayers I was helped out of my seemingly hopeless plight.—*L. W. T., California.*

ABOUT ten days ago I wrote you an urgent letter. My husband had been out of work for months, our morale was at the lowest ebb, and I was at my wit's end and utterly confused. About five days after I sent the letter he received a long-distance call from Washington, D. C., offering him a good position, to start immediately.—*M. C. F., New York.*

I JUST HAD to write and tell you how wonderfully I have been blessed through your prayers. Tomorrow I start back to work after being laid off in December. The most wonderful part of it is that during this time I have overcome fear and made the vacation one of opportunity. By that I mean passing along my *Weekly Unity* and *Daily Word* to others. I just had enough money for this week, but I knew my needs would be met in the following ones. I finished my morning meditation, leaving everything lovingly in God's hands, I went about my work. In ten minutes the phone rang, and the voice on the other end told me to report for work Wednesday. I am oh, so very grateful.—*H. A. C., New Jersey.*

I WROTE to you asking your help in selling my home. In less than three weeks I made the sale, which is amazing. A young couple driving by my little home saw my sign and promptly came in and bought my place. They loved it at first sight. I have settled all my accounts, and I thank Silent Unity for my sale and especially my peace of mind.—*A. G. C., Washington.*

He Shall Have Abundance

SINCE beginning with this prosperity bank, my husband has been given a better territory in his business and is much happier. I do thank you so much for praying with me for his improvement. I cannot begin to tell you how much Unity means to me. Your literature is so uplifting that it makes each day an exciting adventure instead of a monotonous round of

housework, cooking, and caring for a family. I love life and do have such fun each day!—*Mrs. J. E. W., New Jersey.*

I AM SENDING the proceeds of my last prosperity bank, and I want to tell you that since I began dropping my coins in these banks I have always had plenty and over to meet my needs. My life is blessed in many ways, and I am thanking God for these blessings.—*L. S., Ohio.*

I AM HAPPY to report at this time that conditions are improving for me since I began using the prosperity-bank plan. It is not something that can be seen or felt except that I do feel much happier and more contented. My job seems to run much smoother than before, and I am happier at it. All at once I seem to have lots of friends and am making new ones each day.—*B. Q. A., Canada.*

Love One Another

I WROTE and asked you to help me be more orderly so as not to be a bad example for my baby daughter. The affirmation that you sent me, "Divine order is now established in my mind, body, and affairs through the power of the indwelling Christ," has gradually been woven into the warp and woof of my consciousness. The outward signs of this have been quite far-reaching and wonderful. I keep my house neater and cleaner and am improving along this line all the time.

Also I have had in the past a tendency to eat too much and have been about ten pounds over-

weight. Lately I find that I just do not want the excess food and do not have to diet or restrain myself at all. All our family relations have been more harmonious. I can't tell you how many small evidences there are truly showing that divine order is now established!—*M. A., New Jersey.*

RECENTLY I wrote to you for prayers concerning the work and attitude of a friend of long standing of mine whom I had recommended for a position in the library where I work.

How grateful I am for your prayers! She has completely changed her attitude, is earnestly trying to do her best, and is pleasant and agreeable to everyone. Her work shows such improvement that it is hard to believe she is the same person.—*R. A., Virginia.*

I Am the Light

I HAVE ALWAYS been a Christian but have been at a standstill, without spiritual growth, until this last year, when I started reading *Daily Word,* UNITY, and other good magazines that you sent at my request. I am a widow fifty-six years old, with only one year of spiritual growth; yet I accomplished more in that one year than in all the other years that have passed. I always had many friends, but now they come to me and when they leave they say they are happier because of being with me. I do not talk religion to them, but I try to live it. I am so happy now, as I am able to work again. In closing I want to thank you again for your prayers.—*L. B., California.*

HELP *from Silent* UNITY

These are extracts from letters that Silent Unity has written to those who have asked our help in finding and obeying the divine law of life.

I beg you to pray that God may give me some guidance while I wait here at the crossroads. I am a widow. I started my widowhood with two small children and a partially paralyzed left side. A sudden grasp of Unity brought about a very rapid, almost instantaneous cure. I brought up my children, a boy and a girl, put them through college, and then made application for entrance into an Episcopal convent. I keep thinking of the peace and freedom from responsibility that I feel entitled to enjoy after many years of hard work carrying a heavy load. It was some time before there was an opening for me at the convent, and meanwhile my daughter's marriage was broken up, leaving her with a child to support. Then my son returned from the navy with nerves and self-confidence shattered. All my old sense of responsibility is renewed. You can see how tempted I am to take the care of my children upon my shoulders again, but I am so tired. I so desperately need your help and guidance. I must make the decision now, for if I wait until next year I shall be beyond the age limit for admission into the convent.—*From a letter answered by Silent Unity.*

There are times when we must stand by our loved ones and help to strengthen them, and there are times when they can do better if they know there is no one to fall back on. We have to realize that our children are God's children even as we are and that

as we pray God will take care of them.

If you can let go of your children in your heart, if you can release all fear for them, if you can realize that God is forever with them as He is with you, you will have the freedom of soul to make the right decision, whatever that may be. We are guided by the dominant thought of the mind, and as long as your dominant thought is one of anxiety for the welfare of your children you will be guided by it. When you make your faith in God the dominant thought of your mind, you will be guided to do what God wills regardless of any circumstance. When you have done this you will know what is right for yourself as well as for your children, for God does not give one good at the expense of another. If it is right for you to enter the convent, you will have a firm and peaceful conviction of this, knowing that your children are safe in God's care. If it is right for you to remain and give that extra measure of help to your children you will be able to make that decision with a sense of joy and satisfaction rather than a feeling of sacrifice. Have faith in the presence of God in every person and every situation. Have faith that He is guiding you into that which is for the good of all.

We have just learned that the State is planning to build a highway that will take in our home. Of course, this means that we will never be able to sell our home, but take what the city gives us, which is always very little. We are both past sixty and not able to work a great deal, so it is impossible to start all over again. We are at our wit's end. Having attended Sunday school, confirmation, and church since we were children, and having lived a

good Christian life, why should we be punished in this way?—*The foregoing is a passage from a letter received by Silent Unity.*

God bless you. We are praying with you as we write. We are realizing that the love of God surrounds and blesses you at all times and that even in such matters as the construction of a highway His love rules and reigns supreme. The men planning such an enterprise are God's sons, even as you and we are children of God, and they are planning to the best of their knowledge and judgment for the good of all. Meet these men in a spirit of friendliness and co-operation and know that God is your defense and your deliverance. In this way you will never be unjustly treated.

Do not accept this as a punishment, for it is not meant to punish anyone. Bless the highway for the good service it will render to many thousands of people for years to come. Bless your home for the shelter and protection it has given you and those you love. Know that shelter and protection are permanently yours, for they are provisions of God for you. If this house or the site on which it stands cannot continue to serve you in this way, then God will appoint and provide another, which will. Be glad. Expect some good things, and God will bring good to pass.

In my study of your publications I have discovered that you believe in the doctrine of reincarnation. This is very upsetting to me and I feel so confused as if all belief had been taken from me. Are not my loved ones who have passed on

in God's Heaven?—*From a letter received by Silent Unity.*

It is our most sincere hope that you will not let our differences of opinion on the subject of reincarnation be a barrier to our oneness of thought or to your own peace of mind. After all, no one actually knows what does happen to us after we have left this earth. We present the doctrine of reincarnation because it seems a logical and reasonable one to us. However we feel that this is not the most important point of our teachings. Our main interest is in helping people to live well and fully. We know that life is good and the Power that controls life is good. Therefore we know without question that whatever follows this life will be good and a growing experience of good. We feel as you do that those who have passed on are in heaven. Whether it is a heaven of happiness and growth in another body on earth or on another plane is not as important to us as is the knowledge that wherever they are God is caring for them and blessing them.

My Morning Prayer

O God, maker of all minds,
Give my mind understanding,
Train mine ears to hear Thy voice,
Mine eyes to find Thy beauty,
My tongue to speak Thy Truth,
My heart to love all life,
My will to achieve Thy purposes. Amen.

—CHAUNCEY R. PIETY

UNITY CENTERS

The following leaders are conducting a ministry in keeping with the Christ teachings as interpreted by Uniy School.

ALABAMA

Birmingham—Blanche Joki, 406 N 22

ARKANSAS

Little Rock—Mary Wayman, 108 Linwood

ARIZONA

Globe—Sarah Lightle, 117 E Oak

CALIFORNIA

Alamo—Marie M. Giles, Alamo Community Club
Alhambra—Gertrude Hall, 204 S 2
Bakersfield—Della Shutts, Brower bldg
Berkeley—Susanna Scott, Durant hotel
Beverly Hills—Ruth Rae, 101 N Robertson
Burbank—Joseph & Mildred Haggerty, 706 E Olive
Canoga Park—Nannie Highnote, 22133 School Craft
Compton—Margaret Butterworth, 115 N Chester
El Monte—Irene Malloy, Community bldg
Fresno—Alice Stokes, 171 Blackstone
Glendale—Geraldine Johnson, 119 S Kenwood; Mary Adams, 724 South st
Hermosa—Winifred Dietz, 77 17th
Hollywood—Rose Schneider, 1162 N St Andrews
Inglewood—Maude Galpin, 226 E Spruce
Long Beach—Louise Newman, 935 E Broadway
Los Angeles—Ernest C. Wilson, Norma Knight Jones, C. Franklyn Kelly, 635 S Manhattan Pl; Nina Fisher, 3010 Palm Grove; Emma Luke, 2120 S Union; Dollee Phillips, 3605 W Wash blvd; Alfred Williams, Arcade bldg; Helen Mouton (col) 4419 Mettler
La Crescenta—Ruth Ware, 4004 La Crescenta
Monrovia—Irene Malloy, 201 E Lime
Montebello Park—Gertrude Hall, Woman's club
Napa—Helen Wade, Churchill manor
North Hollywood—Joseph & Mildred Haggerty, 4871 Lankershim blvd
Oakland—Alma Morse, 1433 Madison
Oceanside—Sonja Celia Samiran, Oceanside Woman's Club
Pasadena—Max Flickinger, 60 N Mich; Carrie Love (col) 80 Orange pl
Pomona—Unity, 249 W Monterey
Richmond—Winifred Deming, 1125 Nevin
Sacramento—John Hinkle, 1025 9th; Blanche Evans, YWCA
San Bernardino—Dr & Mrs H P Nicholls, 763 D st
San Diego—Marie Fleming, Watts bldg
San Fernando—Vera Stennen, 720 N Maclay
San Francisco—Robert Hulbert, 25 Fulton; Ethel Higgins, 133 Geary bldg
San Gabriel—Ethel Turner, 325 S Pine
San Jose—Rose Emery, Y W C A
San Leandro—Barbara Lyon, 561 Lafayette
Santa Ana—Myron & Estelle Key, 2015 N Broadway
Santa Barbara—Leslie McBride, 227 E Arrellaga
Santa Cruz—Alice Hopkins, 151 Garfield
Santa Monica—Sue Sikking, 1528 3
Santa Rosa—Helen Wade, 845 3d
South Gate—Edna Drebert, 2945 Tweedy
Stockton—Grace Swannell, 230 E Fremont
Studio City—Herbert J. Schneider, 12355 Moorpark
Taft—Della Shutts, 631 North
Van Nuys—Mary Hider, 14416 Victory
Watsonville—Alice Hopkins, 31A Madison
Whittier—Louise Newman, 410 S Greenleaf

COLORADO

Denver—Alice Benson, Colorado bldg
Pueblo—Edith Wilshire, YWCA

CONNECTICUT

Bridgeport—Helene Kersten, 610 Fairfield
Hartford—Edna Titus, 926 Main
New Haven—Bonnie Adams, Hotel Taft

DISTRICT OF COLUMBIA

Washington—Margaret & E Roy Feldt, New Colonial hotel
Washington D C—Ann Sandefer 1733 Eye st N W

FLORIDA

Clearwater—Louise Beaty, Chamber of Commerce Auditorium
Daytona Beach—Mary D Huck, 128 Broadway
Delray Beach—Frances Jarrell, 34 S E 4th ave
Fort Lauderdale—Nora Campbell, Woman's club
Fort Myers—Mildred Brown, 7 and 8 Travers Arcade First st
Jacksonville—Wm & Bonnie Grenson, 220 E Monroe
Miami—May Stoiber, 158 NE 4th
Orlando—Carolyn Parsons, 503 E Orange
Sanford—Carolyn Parsons, Valdez hotel
St Petersburg—Louise Beaty, 801 6 ave S
Tampa—Ruby Wagner, 626 No B
West Palm Beach—Fannye Treaster, 134 Acacia Road

GEORGIA

Atlanta—Kathryn Boyce, 684 W Peachtree
Mabel Butts (col) 382 Ashley st NW

HAWAII

Honolulu—Marie Handley, 240 Lewers rd

IDAHO

Boise—Christopher Scott, Pinney bldg

ILLINOIS

Bloomington—Hazel Erisman, 109½ N Main
Champaign—Viretta S Sutherland, City bldg
Chicago—W I & Anna Hoschouer, 306 S Wabash; Nellie McCollum, 64 W Randolph; Edith Reynolds, 116 S Michigan; Janet Beaudry, 410 S Michigan; Margaret Halsey (col) 104 E 51; Henrietta Gorden (col) 4307 S Michigan
Decatur—Maud Kellogg, 317 W Decatur
E St Louis—Florence Schaefer, Broadview hotel
Mattoon—Ethel Maguire, Hotel Byers
Rockford—Bernice Biggers, Empire bldg
Springfield—Eva Conover, 709 S 7th

INDIANA

Ft Wayne—Faith Cornwall, Court and Berry
Gary—Margaret Cain, YMCA
Hammond—Margaret Cain, Masonic temple
Indianapolis—Margaret Strahle, Claypool hotel; Frederick Andrews, 8 E Market

IOWA

Des Moines—Betty Stitt, 3118 Grand
Sioux City—Unity, Insurance Exchange bldg
Waterloo—Irene Duncan, 324½ E Fourth

KANSAS

Hutchinson—Nona Kerfoot, 316 W 15th
Topeka—Harriet Pfouts, Jayhawk hotel
Wichita—Carl & Lois Moran, 3241 Victor

KENTUCKY

Covington—Clara Conway (col) 1210 Russell
Louisville—Maebel Carrell, 1322 S 4; Ruth Cox (col) 1233 S 16

LOUISIANA

New Orleans—Eloise Echlin, 4730 Cleveland; Ruth Murphy, 604 Canal

MAINE

Portland—Unity, 562 Congress

MARYLAND

Baltimore—E Roy Feldt, Emerson hotel

MASSACHUSETTS

Boston—John Baughman, 30 Huntington
Cambridge—Edna Titus, 881 Massachusetts
Worcester—John Baughman, Academy bldg

MICHIGAN

Ann Arbor—Marie Munro, 310 S State st
Bay City—Roxie Miller, YWCA
Birmingham—Virginia Shipley, Theater bldg
Dearborn—Eleanor M Cameron, 22362 Morley
Detroit—Herbert Hunt, Maccabees bldg; Otto Fishburn, 4221 Eastlawn; Virginia Shipley, 115 E Grand River; James Elliott (col) St Antoine YMCA
E Lansing—Roxie Miller, 425 W Grand River
Jackson—Bess DeMay, Security bldg
Grand Rapids—Ida Bailey, Scribner & 2d N W
Kalamazoo—Amy Moffett, 209 W Dutton
Lansing—Harvey & Ida Best, Olds hotel
Pontiac—Eve Edeen, 72½ N Saginaw
Royal Oak—Walfred Taurainen, 101 S Troy

MINNESOTA

Minneapolis—Lila Ranney, 2300 Hennepin
St Paul—Nellie Hohenwald, New York bldg

MISSOURI

Jefferson City—Amanda Clibourn, 319 Ash
Kansas City—Louis E & Ethel Meyer, 707 W 47th
Lee's Summit—Ralph Rhea, Unity Farm
Lemay—Julia McKee, 284 Lemay
Overland—Kate Evans, 2422 Goodale ave
Springfield—Unity, 224 W State
St Joseph—Osla Jones, 12 and Felix
St Louis—James E Sweaney, 119 N 7; Hilda Eilers, 3616 Bates; Florence Brummer, 4509 S Kingshighway

MONTANA

Billings—Mary Wessel, 11 Lewis
Bozeman—Mary Wessel, 103½ Bridges Arms
Butte—Mary Wessel, YMCA
Great Falls—Lillian Cook, 1023 2 S
Livingston—Mary Wessel, Elks hall
Missoula—Maidie Van Etten, 200 E Pine

NEBRASKA

Lincoln—Harold Irving, 138 N 12
Omaha—C N & Hallie Broadhurst, YWCA

NEVADA

Reno—Robt & Fay Caswell, 847 University

NEW JERSEY

Asbury Park—John E. Manola, 319 Euclid
Hackensack—Eleanor Drew, Woman's club
Montclair—Gladys Stevenson, 6 S Fullerton
Newark—Edith Berry, Berwick hotel
Plainfield—Helen Zagat, Babcock bldg
Trenton—Unity, Studio Theater, 541 E State

NEW MEXICO

Albuquerque—Mina Stevenson, 1219 W Tijeras

NEW YORK

Albany—Marian Hoagland, YWCA
Binghamton—Unity, Arlington hotel
Brooklyn—Ella Pomeroy, 3 Albee sq
Buffalo—Lillian Matthews, Statler hotel
Elmira—Elise Rosenburg, Merchants Bank bldg
Flushing—Adele Woodruff, 135-42 40 rd
Forest Hills—Adele Woodruff, Forest Hills Inn
Ithaca—Elise Rosenburg, I O O F Hall
New Rochelle—Ethel Nickelsen, Huguenot YMCA
New York—Georgiana West, 1 W 47; Crichton Boatwright, 57 Park ave; Josephine Siemon, 400 E 59; Stella Wrenn, 5 W 8 st; Courtenay Johnson (col) 2523 7th Ave; Nanna Sutton (col) 137 W 110
Rochester—Elise Rosenberg, Seneca hotel
Roslyn Heights—Adele Woodruff, 58 Mineola
Schenectady—Marian Hoagland, Lafayette & Chapel
Syracuse—Russel Kemp, 110 Onondaga ave
Troy—Marian Hoagland, 50 2d
White Plains—Ocoa Moore, 3 Greenridge

NORTH CAROLINA

Asheville—Velma Hoffman, Battery Park hotel

OHIO

Akron—Cleo Lee, 34 S High
Canton—Daisy Daggett, 203 6th N. W.
Cincinnati—Effie Smith, Erna E Wissman, 3047 Madison; Millie Leslie, Sinton hotel
Cleveland—Earl & Martha Anthony, Hotel Cleveland
Columbus—Dale & Donna Newsum, 50 W 5 Ave
Dayton—Ethel Crouch, Canby bldg
Hamilton—Louise Tahse, 117 Ross
Marion—Mercedes Fossler, YWCA
Springfield—Nora Elliott, 19½ S Limestone
Toledo—Wallace Tooke, 2740 Upton ave
Warren—Everett St John, 167 Main S W
Youngstown—Everett St. John, Home Sav & Loan bldg

OKLAHOMA

Tulsa—Grace Kehrer, 714 S Boston
Oklahoma City—Alice & Schuyler Cronley, Midwest bldg
Okmulgee—Ruth Jacques, McCullough bldg
Ponca City—Celia White, 1018 S 5

OREGON

Portland—Marion Lance, 811 NW 20

PENNSYLVANIA

Philadelphia—Margaret Feldt, St James hotel
Pittsburgh—Eric Butterworth, 233 Oliver

TENNESSEE

Memphis—Omer Hodgman, 1911 Madison
Nashville—Susan Smartt, 1816 Broad

TEXAS

Amarillo—Eugenia Lane, Blackburn bldg
Dallas—Ruth Gillespie, 2030 Commerce
El Paso—Mabel Peck, 130 E Rio Grande
Fort Worth—Ruth Gillespie, Texas hotel
Houston—Lilian Brass, 3422 Louisiana; Corine Smith (col) 1302 Schwartz
San Antonio—Mary Myles, Maverick bldg

WASHINGTON

Bremerton—Marion Brown, 925 Park
Everett—Estella MacPherson, 2609 Wetmore
Kennewick—Beulah Scott, Arrow Grill
Seattle—Donald A O'Connor, Arcade bldg
Tacoma—Warren Meyer, 1012½ A st
Wenatchee—Maud McCulloch, Columbia hotel
Yakima—Beulah Scott, 109 S 4

WISCONSIN

Beloit—Bernice Biggers, YWCA bldg
Milwaukee—Mae Lundahl, 208 E Wisconsin
Racine—Lu Verna Bauer, 423 S Main

CANADA

Calgary—Unity, 221A 8th ave W
Hamilton—Carl Lathrop, 194 Main
London—Carl Lathrop, 432 Clarence
Montreal—May Duncan, Victoria Hall, Westmount
Ottawa—Andrew Carlson, National bldg
Regina—Unity, Thompson blk
Toronto—Mary & George Dunning, 2249 Yonge st
Winnipeg—Edna Bowyer, 360 Young

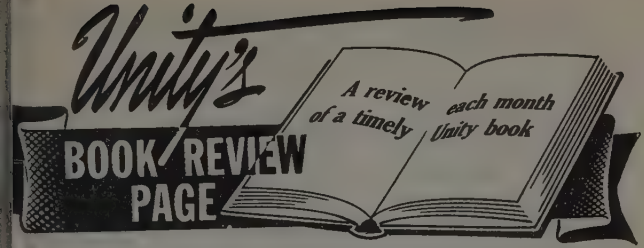
ENGLAND

Easington Village—Thomas W Merrington, 11 Sea View, Co. Durham
Iver Heath—Dora Johnson, Ellsmere, Slough rd
London—Ruth Hacking, 6 Stanhope Terrace, W 2
Sunderland—Thomas W Merrington, Co. Durham

MEXICO

Mexico D. F.—Clara Kouns Lumpkin Berlin 31

Unity Literature in French: Unite, 93, rue Truffaut, Paris XVIIe, France.



The Great Physician

By Ernest C. Wilson

The aim of the practical Christian is to make his life conform as nearly as possible to the pattern given him by Jesus, the Master. Therefore Ernest C. Wilson, the author of this book (formerly entitled *Master Class Lessons*), has based its contents on the Master's way of living and of healing all conditions that are less than perfect. For Jesus wished men to seek healing for their affairs as well as for their body!

The first chapter deals with prayer. The author says that our part is to make prayer an open channel through which God's answer may come.

In the helpful chapter on healing Mr. Wilson says, "The desire for health is universal and is in itself a prophecy of its fulfillment." He points out that God power lies back of every healing.

The message of *The Great Physician* is one of complete trust in everlasting and unfailing good as the Father's gift to all men who look to Him for guidance and healing. "We are one with the inescapable good," writes Mr. Wilson.

(*The Great Physician* is priced at $1 a copy.)

Appearing in Other Unity Magazines This Month

The Turning Point

"Why did Adele want to visit me? To scoff at my poor surroundings? To compare my life of drudgery and lack in the Ozark Mountains with hers of ease and luxury in Los Angeles?" Thus a woman in the Ozark hills begins her story, which Claire Cooper has reported for *Progress.* When Adele arrived she was not disdainful at all but instead praised this farm woman for serving such wonderful food and for being a good wife and mother. Adele even ventured to suggest that the bare, ill-furnished cabin be praised and blessed just as she had blessed her own two-room apartment in Los Angeles. The story, entitled "The Turning Point," moves along rapidly to relate how every desire was fulfilled in the life of this little family.

Isn't It Time?

"When I was little, my grandmother told be about God. I didn't like Him at all. She called Him the 'big man' in the sky. I pictured Him in my mind as a gigantic, heavily bearded, frowning man—like our cross-grained neighbor Remen." Thus a woman told a Truth teacher how she had been taught about God. In her *Weekly Unity* (September 9) article "Isn't It Time?" Zelia M. Walters feels that after all these centuries of growth in grace through Christ's teaching we should have a better thought in our own mind. This article is helpful in pointing out the importance of teaching children the truth about God and how to do it.

One Problem—One Answer

"Slowly but surely we learn, as all struggling humanity must learn, that God is the answer to every problem, large or small, and the only answer. We learn too that there is really only one problem. . . . My problem and yours and everyone's is how to realize God and live in His presence," writes William A. Clough in his *Daily Word* article "One problem—One Answer." Mr. Clough gives some excellent and practical suggestions on how to turn to God for the solution of our difficulties.

Whose Fault?

Wee Wisdom readers will enjoy reading a two-part story by Gardner Hunting this month and next. The story is entitled "Whose Fault?" and relates the experience of a boy who found many seeming obstacles in his life. For example, there was a big stone in the path where he liked to ride his bicycle. Another obstacle was his teacher, Miss McCurdy. She was more difficult to get around than the stone in the path. This is an entertaining story, yet one that gives children a Truth lesson in meeting the problems of life.

Let's Give the Boss a Bonus

"We talk much about how fine it is for employers to give their workers a bonus—but how about applying the idea two ways? Why should workers not apply the Golden Rule and give the boss a bonus?" asks Floyd D. Huddleston in his *Good Business* article "Let's Give the Boss a Bonus." Mr. Huddleston believes that every employee should be alert to give of his ability and talents to his employer and to do the extra things that speed the pace of business.

Unity Books and Booklets

For Beginners	Beginning Again	standard only	$1.00
	God a Present Help	standard only	1.00
	God Is the Answer	*Dutch* $1; *English*	1.00
	How I Used Truth	*German* $1; *English*	1.00
	Lessons in Truth	standard only	1.00
	Lessons in Truth	*German, Russian, Spanish, Dutch*	1.00
	Letters of Myrtle Fillmore	standard only	1.00
	Lovingly in the Hands of the Father	standard only	1.00
	New Ways to Solve Old Problems	de luxe $2; standard	1.00
	Six-Day Healing Practice, A	*Spanish* $.10; *English*	.25
	Great Physician, The	standard only	1.00
	Mental Equivalent, The	*German* $.10; *Russian*	.10
	Whatsoever Ye Shall Ask	de luxe $2; standard	1.00
For Healing	Christian Healing	standard only	1.00
	Christian Healing	*German*	1.00
	Divine Remedies		.50
	Jesus Christ Heals	standard only	1.00
	Truth Ideas of an M. D.	standard only	1.00
	You Can Be Healed	standard only	1.00
For the Home	Meatless Meals	cloth	1.50
	You and Your Child	standard only	1.00
For Prosperity	As You Tithe so You Prosper		.50
	Both Riches and Honor	*French* $1; *English*	1.00
	Prosperity	standard only	1.00
	Prosperity's Ten Commandments	standard only	1.00
	Working with God	standard only	1.00
For Inspiration	Best-Loved Unity Poems	standard only	1.00
	Finding the Christ	*Russian, German, Swedish* $.10; *English*	.25
	Have We Lived Before?	standard only	1.00
	Mightier than Circumstance	standard only	1.00
	Sunlit Way, The	standard only	1.00
For Devotion	Bible, American Standard Edition		6.00
	Book of Silent Prayer		.50
	Contemplation of Christ, The		.50
	Effectual Prayer	standard only	1.00
	Silence, The		.50
	Unity Song Selections	cloth	1.00
For Advanced Study	Christ Enthroned in Man	de luxe $2; standard	1.00
	Know Thyself	de luxe $2; standard	1.00
	Metaphysical Bible Dictionary		5.00
	Mysteries of Genesis	standard only	1.00
	Mysteries of John	standard only	1.00
	Selected Studies	standard only	1.00
	Talks on Truth	standard only	1.00
	Teach Us to Pray	de luxe $2; standard	1.00
	Twelve Powers of Man, The	standard only	1.00
	What Are You?	de luxe $2; standard	1.00
Greeting Booklets	Are You Getting All You Want from Life?	.10	
	Be at Peace	.10	
	Breath of Immortality	.10	
	Challenge of the Dawn, The	.10	
	Daily Resurrections	.10	
	First Things First	.10	
	Gift Imperishable, The	.10	
	Great Helper, The *French, English*	.10	
	God Is Blessing You Now	.10	
	Good News, The	.10	
	Holy Bread	.10	
	Land Is Bright, The	.10	
	Life Is Consciousness	.10	
	Mental Equivalent, The	.10	
	Prayer of Prayers	.10	
	Preparation for Easter	.10	
	Recipes for Living	.10	
	Song of Life, The	.10	
	Protecting Presence, The	.10	
	To Them That Ask	.10	
	Way of Faith, The	.10	
	White as Cotton	.10	
	(12 copies of these booklets for $1. Envelopes included)		
For Children	Jet's Adventures		1.00
	Jet and the New Country		1.00

NEWS *from* UNITY

Observe Lessons in Truth Week with Your Unity Center

Lessons in Truth Week is observed in many Unity centers. If you live in a city where a Unity center is located, why not attend the *Lessons in Truth* classes that will be held during the week of September 12-18? You are certain to find much joy and strength in the fellowship with other Unity students and in the instruction of the leader. Even if you feel that you have read and studied *Lessons in Truth* many times, you may receive new blessings from this year's study either in a group or in studying alone. For example Mrs. A. T. R., Texas, reports as follows:

"For thirty years I have been reading and studying *Lessons in Truth*. My copy is literally read to pieces and falling apart. I think it is time to begin using a new one. If it will do me as much good and give as much inspiration as the old one, that is all I can ask. It is my belief that if every student of Unity would read the 5th chapter of *Lessons in Truth* every day there would be few unsolved problems."

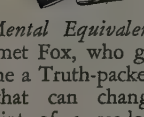
An announcement of Lessons in Truth Week appears on the inside back cover of this magazine.

God Is Omniactive

"God is omniactive! This revelation came to me while on the beach," writes Narada Evaldt in her article "God Is Omniactive," which she has written for the October issue of UNITY. Mrs. Evaldt says that she had long accepted God as omnipresent, omnipotent, and omniscient, but not until the experience of which she writes had she thought of God as omniactive.

Big Messages in Little Booklets

Unity greeting booklets make ideal small gifts and convey heartening messages of Truth that are sure to be helpful to anyone. The booklets are listed on the Books and Booklets page. Two of them, *Life Is Consciousness* and



The Mental Equivalent, are by Emmet Fox, who gives in each one a Truth-packed message that can change the viewpoint of a reader. The instruction in each is easy to follow; it is easily applicable and operative in the life of any friend to whom you send it, even though the Unity teaching may be new to him. Many Unity friends keep a supply of Unity greeting booklets on hand and thus have the right Truth message for any friend in need of encouragement.

Truth Aspects of Child Training

Do you know that Unity publishes a book on child training? *You and Your Child,* by Zelia M. Walters, is filled with sound, practical suggestions for training the child for a happy, successful life. Mrs. Walters' suggestion about the child's reading is characteristic of her entire book:

"Happy the child who has learned early to turn to reading for recreation. He will have no lonely or empty hours. Reading is another form of recreation that impinges on the spiritual. We rise from the reading of a stimulating, inspiring book with the mind on tiptoe to reach these new thoughts, with emotion renewed and eager to be spent, with spirits keyed to the highest point. . . . We would not turn our little ones out to play in a field full of nettles, but some

of us let them go into a mental nettle field when they begin to do general reading. After you have provided the children with wholesome magazines suited to their age, look over the adult magazines on the family table. The children are going to look into them too."

School Days Are Here Again

September heralds the beginning of a regular school year for children and young adults. Perhaps the absence of your children during the day gives you some time during which you too can "go to school" by doing some studying.

Many Unity students consider the Unity Correspondence Course a most profitable "back-to-school" experience that they may enjoy at home.

The Unity Correspondence Course begins with the study of *Lessons in Truth*. Students prepare written papers on each chapter of the book. The papers are then mailed to the Correspondence School Department, where they are read

and graded by experienced Truth teachers.

Why not enrich your understanding by devoting some of your time to the Unity Correspondence Course? An explanatory booklet of courses will be sent to you free.

Wee Wisdom *Provides "Creative Reading"*

Emerson said, "There is creative reading as well as creative writing."

Creative reading has been supplied to three generations of children by *Wee Wisdom*, Unity's magazine for children from five to thirteen

years of age. With its stories, poems, things to do, and many other features that appeal to children *Wee Wisdom* guides its readers into constructive attitudes of mind that remain with them throughout life. At the same time the children are thoroughly entertained by the stories and other contents. Surely a magazine filled with character-building features that children enjoy and from which they derive permanent benefits is "creative reading."

A mother writes:

"Our little boy likes *Wee Wisdom* and wishes that it came oftener. He enjoys all the stories and we think they are just the right kind for children to read."

You Have Been a Good Neighbor

We try to let you know from month to month how much good you are doing by sending love offerings to Unity's Good Neighbor Fund. You may be sure that the thousands of persons in

foreign countries who have benefited by the free Unity literature that this fund has made possible for them will acclaim you as a good neighbor. We could only give you a full account of how much good you have done if every person in lands beyond our own who has been helped by our literature would write to us and if we in turn published all the letters! We assure you there are many, many such letters as this one from Frau C. G. (Germany):

"The very fact that people way off in another country think of us with so much love and kindness has helped me to overcome much of my bitterness and despair. Truly God must have shown you our great need and wants to help us through you.

"I am now praying that God may help my husband find a position suitable for a man who has had his own large country estate, so that he will not have to continue to be a servant.

"How much Truth there is in your books! Though some of the teaching seems somewhat incomprehensible to me as yet, I believe that by reading your books faithfully I can penetrate more and more into your teaching. I am awaiting more of your pamphlets with great interest. I am beginning to say that God is our supply, and when help comes so unexpectedly I feel as though I were a lily of the field. With our way of living seeming so dreary, your every ray of light appears that much brighter. After one has worried and grieved for so long being able to pray for things that one needs so urgently seems like a gift from God."

The books and pamphlets mentioned by Frau C. G. are in German and are but a few of the foreign translations of Unity literature whose distribution is made possible by the Good Neighbor Fund. You see that a love offering sent to this fund thus makes you a good neighbor to many friends like Frau C. G.

"God *Has Wonderfully Blessed Me*"

"God has wonderfully blessed me since I have been reading *Weekly Unity,*" writes Mrs. L. S., Florida. "Every week it brings me real food for my soul. My health has improved greatly. My faith has been strengthened, and my life has been made happier."

Dear Unity Magazine Reader:

You too can be wonderfully blessed by reading *Weekly Unity.* Every week it comes into your home like a friendly, understanding visitor. It brings Truth articles by well-known Truth writers, the Unity interpretation of the International Bible Lessons, the "Someone Prayed" column (stimulating accounts of answered prayer), a message from Lowell Fillmore, and a letter from Silent Unity.

Send for a *Weekly Unity* subscription and let this weekly visitor show you the way to wonderful blessings.

Weekly Unity is $1 a year.

Unity School of Christianity

Lee's Summit, Missouri

A MIGHTY STREAM OF SUBSTANCE!

Charles Fillmore says: "God is the source of a mighty stream of substance, and you are a tributary of that stream, a channel of expression. Blessing the substance increases its flow. If your money supply is low or your purse seems empty, take it in your hands and bless it. See it filled with the living substance ready to become manifest. As you prepare your meals bless the food with the thought of spiritual substance. . . . Do not center your thought upon yourself, your interests, your gains or losses, but realize the universal nature of substance."

The Unity Prosperity Bank plan has helped thousands realize the universal nature of substance and helped them form it into needed and desired good. Full instructions and prayers for your use in increasing your realization of good are sent to you when you order a Bank. Furthermore Silent Unity begins praying for your success as soon as your request is received.

Unity School of Christianity, Lee's Summit, Mo.

Please send me a Prosperity Bank and ask Silent Unity to pray with me for a successful demonstration. I will use the drill seven weeks and save $3 for the three *Unity* magazine subscriptions (one year each) listed below:

Name .....

Street .....

City ..... State .....

Name .....

Street .....

City ..... State .....

Name .....

Street .....

City ..... State .....

SENDER'S NAME .....

Street .....

City ..... State .....

Please indicate postal zone number, if cities are so divided. U-9-49

YOUR VERY OWN SUCCESS AND HAPPINESS AWAIT YOU!

Claim these blessings as you join the thousands of other Unity students in observing Unity's annual

Lessons in Truth Week
September 12-18

Every year Unity students set aside one week to read and study *Lessons in Truth,* the basic Unity textbook written by H. Emilie Cady, who had an intimate and intuitive knowledge of the needs and thoughts of people. Her presentation of Truth ideas as a way to lasting success and happiness is clear, concise, and stimulating. This book has been read and studied regularly by Unity students for more than fifty years. Through all these years of change and progress *Lessons in Truth* has remained the kind of book that will bear frequent and countless readings. Every word, every paragraph, every chapter is still applicable to the human problems of today.

You can learn how to be free, how to have dominion over all material things, how to break the chains of superstition and wrong thinking, how to take your place as a son of God in possession of your inheritance. You can face the future with new vision, new understanding, and greater confidence. You can do all these things if you are receptive to the deep truths of *Lessons in Truth.*

Your Part in Lessons in Truth Week

You can observe Lessons in Truth Week along with us by spending only a few moments a day in reading and studying the book *Lessons in Truth.* The twelve chapters are brief, interesting, and easily read. You may order *Lessons in Truth* from your local Unity center or by writing direct to Unity School. *The Lessons in Truth Study Guide* (a booklet of assignments, study suggestions, and Bible references) will be included free with your copy of the book if your order is received before September 12.

Lessons in Truth is priced at $1.

Unity School of Christianity
LEE'S SUMMIT, MISSOURI

That We May Pray Aright

Mary Boyd Wagner

O hallowed Presence, formulate our prayer
That we may pray aright, nor ask amiss,
Knowing that Thou art God of everywhere,
And that all men are one in genesis.
Make us aware of Thine omnipotence,
And give us understanding as we pray,
Turning to Thee in perfect confidence
That Thou wilt guide us in all things today.
The kingdom is Thine own; let us efface
The outlines of our mortal plans until,
Losing all consciousness of self, we place
Complete reliance on Thy perfect will.
Flood Thou our heart with Truth that
sin and fear,
Dissolving in the light, may disappear.